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MINUTES

OF THE

BAPTIST STATE

Sunday School Convention

OF

NORTH CAROLINA,

Held in Raleigh, N. C.

Oct. 29th and 30th and Nov. 1st and 2d, 1874.

RALEIGH:
EDWARDS, BROUGHTON & CO., PRINTERS AND BINDERS.
1875.

OFFICERS OF THE

Baptist State Sunday School Convention

OF

NORTH CAROLINA

FOR 1874-'75.

President:

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Rev. E. N. Gwynn,
" Wm. Turner,
Hon. John Kerr,
J. W. Williams,
N. J. McDuffie,
Isham Royall,
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J. W. Cheek,
John C. Scarborough,
W. D. Watson,
John Watson,
Rev. W. A. Pool,
Prof. J. A. Delke,
" C. E. Taylor,
W. C. Powell,
J. S. Bridgers,
J. A. Stradley,
J. Jenkins,
W. L. Wright,
J. M. McCurry,
S. J. Tatum,
J. Sugart.

Recording Secretaries:

Eugene G. Harrell,
Rev. J. D. Hufham.

Sunday School Board:

Rev. R. H. Griffith,
" N. B. Cobb,
" T. L. Vail,
" A. C. Dixon,
Rev. J. B. Boone,
" R. D. Graham,
" W. T. Cook,
" J. Jenkins.

Corresponding Secretary:

Rev. N. B. Cobb, Lincolnton, N. C.

PROCEEDINGS.

FIRST DAY—MORNING SESSION.

RALEIGH, N. C., FRIDAY, Oct. 30th, 1874,
10 O'clock, A. M.

At a call from the SUNDAY SCHOOL BOARD of the BAPTIST STATE CONVENTION, of North Carolina, a large number of the Baptist Sunday School workers of North Carolina assembled in the First Baptist Church at the time mentioned, for the purpose of discussing matters and questions of the greatest interest and importance to the Sunday School work of the State.

Rev. R. H. Griffith, of Charlotte, President of the Sunday School Board, called the Convention to order.

The Raleigh Baptist Sunday School Choir, under the excellent leadership of sister W. H. Dodd, sang, "Our Father in Heaven," from "Songs of Salvation."

Rev. C. Durham, of Goldsboro', lead in prayer, especially asking the blessing of the Great Captain upon the deliberations of this meeting of Sunday School workers, that many ways and means may be devised by them for the advancement of this great work—training the young for Jesus.

Rev. C. Durham was appointed by the Chair, Secretary *pro tem.*

Rev. T. H. Pritchard, D. D., in behalf of the Raleigh Baptist Church and Sunday School, delivered to the members of the Sunday School Board and Sunday School workers assembled, an "Address of Welcome." He spoke of the great and glorious object which brought them together—the Sunday School—which is dear to the heart of every follower of Jesus. "We welcome you as *citizens*, engaged in the work of general education, and as *christians*, laboring in the most fertile fields, and as Baptists, striving to organize, strengthen and develop the denomination, we bid you welcome, yea, thrice welcome, to our *church*, our *hearts* and our *homes*."

Rev. R. H. Griffith, President of the Sunday School Board, in behalf of the Board and Delegates assembled,

responded to Dr. Pritchard. He returned thanks for the cordial welcome extended to them by the Baptists of Raleigh, and expressed his gratification at meeting the Raleigh Baptist Sunday School, the largest in the State, at this centre of influence. He alluded to the great dignity of the Sunday School work, trying to elevate the State and the pulpit, "and we shall gather much momentum for our work, here." He also spoke of the beautiful appearance of the Sunday School room; the motto, "Prayer, Faith, Hard-work and Liberal Giving," which decorates the walls, and the refining influence of the beautiful flowers which surround the fountain.

The Choir then led the Convention in singing "Our Work Song," pertaining to the great object for which we had met together:

"Work, for the Master calleth us to-day;
Work, precious souls to save;
Work while the hours are passing swift away;
Work with soul true and brave.
Work, till the golden harvest fills the field;
Work in the Saviour's might;
Work, for the joy the reaping time shall yield;
Work for the mansions of light."

The Convention then proceeded to the election of permanent officers.

On motion, Col. J. M. Heck, Superintendent of the Raleigh Baptist Sunday School, was put in nomination for President, and, no other nominations being made, was elected by acclamation.

The following Committee, consisting of Revs. N. B. Cobb, J. D. Hufham and A. F. Redd, was appointed by the Chair for the purpose of nominating a Vice-President from each Association in the State.

Rev. J. D. Hufham, of Warsaw, and Bro. Eugene G. Harrell, of Raleigh, were elected Recording Secretaries.

The Committees on Nominations report the following Vice-Presidents:

Briar Creek Association —Rev. E. N. Gwynn, of Elkin.
Brushy Mountain.—Rev W. A. Pool, of Taylorsville.
Beulah.—Hon. John Kerr, of Reidsville.
Brown Creek.—J. W. Williams, of Monroe.
Chowan.—Prof. J. A. Delke, of Murfreesboro'.
Cape Fear.—W. C. Powell, of Grist Station.
Central.—Prof. C. E. Taylor, of Wake Forest College.
Cedar Creek.—N. J. McDuffie, of Fayetteville.
Catawba River.—J. S. Bridgers, of Catawba Station.
Eastern.—Isham Royall, of Warsaw.

Flat River.—J. A. Stradley, of Greenville.
Green River.—Michael Justice, of Rutherfordton.
King's Mountain.—J. Jenkins, of Shelby.
Liberty.—Rev. Wm. Turner, of Salem.
Mount Zion.—J. W. Cheek, of Durham.
Pee Dee.—W. L. Wright, of Troy.
Raleigh.—J. C. Scarborough, of Selma.
Rocky River.—J. M. McCurry, of Pioneer Mills.
Sandy Creek.—Dr. W. D. Watson, of St. Lawrence.
South Yadkin.—S. J. Tatum, of Jerusalem.
Tar River.—John Watson, of Warrenton.
Yadkin.—J. Sugart, of ———.

Col. J. M. Heck, being conducted to the chair by Rev. W. M. Wingate, D. D., and Rev. C. Durham, briefly addressed the Convention as follows:

Friends—Sunday School Workers:

Thanking you for this evidence of your love and confidence, I am very glad that the position assigned me does not require me to make speeches, for that certainly is not my *forte*, and even had I the ability to entertain you in this way, I would not do it, because "we are doing a great work, so that we cannot come down." Why should the work cease, or why should you leave it and come down to listen to a mere talk. No, rather let us at once go to work to remove the rubbish and prepare to build this great Sunday School wall, that is to protect our children from the evils of a life of sin.

I rejoice with you in the fact that we have here a great gathering of our denomination, that has both the time and inclination to consider and discuss the various interests of the Sunday School work—the interests of our children—even of *little* children.

Brethren, especially you of the ministry, when you have attended some of the great meetings of our denomination and have listened with much patience for days to the discussion of the christian interests of the whole world, until at last the great, the vital question of Sunday Schools would be introduced, when all at once it would be discovered that there was no time that could possibly be given to this great, this vital interest of our children,—I say, brethren, when you have witnessed this, have you never thought that if JESUS were to suddenly appear in the *midst* of the gathering, that He would say to us as he once said to his disciples, who thought he had no time to be troubled about children, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of Heaven." We verily believe that many of the great ones of earth have made a mistake just at this point, and that we are to-day engaged in a work in which *all* must assist before the world is completely *evangelized.*

When all are gathered and taught lessons of everlasting life from the Book of Books, then and not until then, "shall the Lamb and the Lion lie down together and a little child lead them."

But I am trespassing upon your valuable time. Then, thanking you again for this evidence of your love and esteem, and asking for your unbounded indulgence for any mistakes and errors, and further, that in all our debates and deliberations we will all remember that we are working for the Master, and asking that we may all pray for His presence in our midst, and that we may have the love of "Christ constraining us" in all that we do, we will try to discharge the duties assigned us.

On motion, the following hours were agreed upon for

meeting and adjournment: Meet at 9 A. M., adjourn at 12:30 P. M. Meet at 3 P. M., adjourn at pleasure. Meet at 7 P. M., and adjourn at pleasure.

Being now fully organized, the Convention proceeded to the business of the morning.

The first question for the consideration of the Convention was, "The Sunday School Idea—its Progress and Development," but was postponed on account of the absence of Prof. C. E. Taylor, first speaker.

On motion, the "Statement of the present Condition of Sunday Schools in the various Associations" was then brought before the Convention.

Bro. Jno. D. Davis, of Beaufort, being called upon to give a statement of the Sunday School in Beaufort, of which he is Superintendent, said that he was no speaker, that the pastor of the church, Rev. Wm. B. Harrell, of Clayton, was present and "he can give a much more satisfactory statement than I can."

Rev. W. B. Harrell said,

That the Baptist cause in Beaufort had been at a very low ebb, few in number and weak in influence, but they are now increasing in strength and spirituality, and he is satisfied that this great improvement in the condition of the Church is due largely to the influence of the Sunday School Under the excellent management of Bro. Davis, the School is in a flourishing condition, and doing a good work. A short time ago the Church was visited by a revival of religion, and most of the conversions were from the Sunday School. "If Bro. Davis will not *talk*, he is never absent from his Sunday School on Sunday."

Rev. W. M. Wingate, of the Central Association, said,

That in his section there were many Sunday Schools and they are in good condition. The interest in Sunday Schools has been much increased by Sunday School Institutes, which are held on every fifth Sunday. He suggests that Institutes be held in every Association in the State, for they often stir up the churches where they are held to take hold of the Sunday School work. "If there are no Union Meetings in the Association, the time can not be more profitably spent than in this work."

Rev. T. H. Pritchard agreed with Dr. Wingate in regard to the advantages of the Sunday School Institutes, and urged their organization by all the Associations.

Rev. C. T. Bailey, of Tar River Association, stated,

That in his Association the Sunday School cause was not in so good a condition as he would like to report, "in fact, the cause is weak." There are thirty-four churches in the Association, and fourteen Sunday S chools with eight hundred members, and only two or three 'are evergreen—all suspend during winter. There is very little interest manifested in this work by most of the churches, and there is a great scarcity of brethren who will even lead

in prayer or take any active part in the Sunday School. Rev. N. A. Purefoy and himself have been appointed by the Tar River Association, a "Central Sunday School Committee," and with the valuable aid of such workers as brethren Cook, Blount and Watson, they expect to organize a Sunday School Convention. He thinks it will be a long time before there is a Sunday School in every Church. It is very difficult to keep up Sunday Schools in the country churches—"in the villages, the work is prosperous, but in the country it is slow." The School at Warrenton is in excellent condition.

In reply to Bro. Bailey, Col. Heck said,

That "a Sunday School *can* be organized in *every* Baptist Church. All that is necessary is a "hot stove" in the church, that is, a brother who is *determined* to *work*, and a School *will* be organized, and it will be an *evergreen* Sunday School. It is no more difficult to keep up a Sunday School in the country than in the town, if you find the right man to lead. "I have seen persons walk for miles over the snow to attend the Sunday School."

Bro. J. S. Allen said,

He knew some brethren who had left the Tar River Association that were now faithfully at work in the Sunday School.

Rev. R. H. Moody, of Catawba Association:

"We have twenty-eight churches. only ten Sunday Schools, and but two of these are continued all the year, but they are doing a great deal of good. The 'hot stove' is there and is shedding its influence. Two Sunday School Conventions have been held in the Association, which have been very interesting meetings, especially the one held at 'Hickory Grove.'" He thinks if it were not for some of the *preachers*, *who will not work*, there would be a Sunday School in every church. "It is an excellent field for a good minister to labor in."

Rev. W. R. Gwaltney, of South Yadkin Association:

"We have fourteen churches, and there is a Sunday School in every church during the summer, and in most of them during the winter. The most efficient school is at Jerusalem, Davie County. It is now in a flourishing condition—has one hundred members, and *never* suspends, but continues through the entire year with an average attendance of about seventy-five. The church also has a Mission School. I have been a member of the Sunday School for forty years and expect to attend as long as I am able to get there."

Bro. J. W. Cheek, of Mt. Zion Association:

"Four years ago the Baptists and Methodists of Durham organized a Union Sunday School which suspended during winter, now we have a Baptist Sunday School of our own with about one hundred members. We never suspend. A short time ago we had a revival in our church and many of the converts were members of the Sunday School. We are surrounded by those who are opposed to Sunday Schools and Missions, and we also have to contend against much opposition from some preachers, but we are bravely battling with all difficulties and our labors are blessed with success."

Rev. A. D. Blackwood, of Raleigh Association, said,

That the Sunday School cause is not in a very flourishing condition in his Association. "Many of the churches have no schools at all, but there are a few very good ones in the Association. There is a fine Sunday School at Cedar Fork Church, with from one hundred and fifty to two hundred members and all seem to take a great interest in the school. A protracted meeting held at this church, about three years ago, resulted in the conversion of about forty persons, of which number, *thirty* were from the Sunday School. This is very encouraging to us. We have no Sunday School at Cary because we have no house to hold a school in."

Bro. J. S. Allen said,

Although the Sunday School cause is not in so prosperous a condition as we would like to see it, still much good is being done, and we must not become despondent, but take courage from what has been done, and *keep at work.* "The brother from Tar River Association must not despair, for there are a few good workers in his Association, and I believe that those few, with the brother, will yet effect a good Sunday School organization for the Tar River Association."

Bro. Marmaduke Williams, of Chatham, said,

There is an excellent Sunday School at Mt. Pisgah Church, which was organized thirty years ago by the father of Dr. Yates.

Dr. Pritchard stated,

That Mt. Pisgah Church gave last year more to Foreign Missions than all the other churches in the Association, and, "I believe that this is due to the training they received in the Sunday School. It was in this very school that our beloved Missionary, MATTHEW T. YATES, who is now in China, first became impressed with the conviction that he must carry the Gospel to the heathen."

Rev. I. W. Thomas, of Brier Creek Association:

"There are twenty-eight churches in our Association and only ten Sunday Schools—only two of them continue through the year. We have much to contend against in trying to organize the work. Some of the preachers are really *obstacles* in the way of the progress of Sunday Schools."

On motion, further consideration of this subject was postponed until the afternoon session.

After singing "Harvest Home" the Convention adjourned until 3 P. M.

AFTERNOON SESSION.

3 O'clock P. M.

The Convention met pursuant to adjournment. President J. M. Heck in the chair.

The choir leads in singing, "Work for Jesus."

Prayer by Rev. A. D. Blackwood.

The question under consideration at the adjournment of the morning session, "Statement of the condition of the Sunday Schools in the different Associations," was resumed.

Bro. E. Frost, of South Yadkin Association:

"Nearly all the churches in our Association have Sunday Schools, with more or less degree of interest manifested. Most of the schools are evergreen. Several of our Sunday Schools have adopted the "National System of Lessons," and have found them to be of great advantage, although many of the schools object to them. I would be glad if the whole denomination would adopt the "Lesson papers," for I think it would tend greatly towards the organization of the Sunday School work."

Rev. G. S. Jones, of Wilmington, who has been laboring under the auspices of the "American Sunday School Union," said:

"I have been laboring for four years in Western North Carolina trying to organize Sunday Schools. Soon after the war most of the churches were entirely destitute of Sunday Schools, and we were compelled to organize Union Schools or none, with the Bible alone for our text book. From the Eastern Association the Sunday School report for the past year is very encouraging. The report for the year previous shows from 61 churches in the Association, only 6 Sunday Schools, with 450 members; for the past year the report gives 23 Sunday Schools, with an average attendance of 1,290. This shows great increase of interest. Notwithstanding all difficulties, the cause is on the rising ground. Let us thank God and take courage."

At this stage of the proceedings, one of the classes from the Raleigh Baptist Sunday School, composed of the blind pupils from the Deaf and Dumb and Blind Institution, entertained the Convention by singing the beautiful Sunday School hymn, "Let us pray for the blessing of God."

On motion, the question of "The Rise and Progress of the Sunday School Work in North Carolina," which was postponed from the morning's order of exercises, was now taken up for consideration.

Rev. Elias Dodson, General Missionary Agent, addressed the Convention as follows:

In 1834 the North Carolina Baptist State Convention recommended the establishment of Sunday Schools as important for the moral training of the young, but their action looked only at *Union* Schools. Sunday Schools to teach the *whole* truth are of recent origin.

There have been, during the past few years, two or three mighty appendages to Sabbath Schools, viz: good music and a good Sunday School Paper, called "Kind Words," (which should be in every family and Sabbath School,) with uniform lessons acquainting children with the Bible.

Sabbath Schools have been in our sea port towns for many years; we read of them in Charleston, S. C., as early as 1817. They began extensively about 1831 and 1832. Like Missions, they began in towns and afterwards extended to the country people. They have been a great blessing to *families*, to the *church* and to the *country*. Some of our best missionaries, at home and abroad, were from the Sabbath Schools. They have also furnished some of our best pastors. To the children, rich and poor, the Sabbath School is worth more than the gold of Peru and the jewels of the Indies.

Patriotism, philanthropy and christianity, all plead for them. They save property and life in this world. As Sabbath Schools are less numerous, crimes are more frequent. Who can tell how many murders and how much drunkenness Sabbath Schools prevent? Who can tell how many glorious revivals have been preceded by them?

Beyond the horizon of this life, the everlasting future pleads with silent eloquence for Sabbath Schools.

Rev. N. B. Cobb, of Lincolnton, State Sunday School Missionary and Agent,

Gave an account of the deplorable condition of some of the Sunday Schools in the mountain sections through which he had been traveling and laboring during the past year.

The teaching is very objectionable. "In many of the schools the children are taught the ordinary branches of education, reading, spelling, arithmetic and geography. Instead of the Bible as their text book, it is Webster's Elementary Spelling book." He visited one Sunday School where all the singing was done by "a class" of grown people, which "noted" the tune instead of singing any words. Much has been done for these schools, and much yet remains to be done for them.

He gave the Convention the following statistical information concerning the condition of Sunday Schools and churches east of the Blue Ridge mountains, and compares the statistics of 1873, with those of the present year, (1874,) showing a very favorable increase, both in the number of schools and scholars: "In 1873 there were, east of the Blue Ridge, 22 Associations, exclusive of colored Associations, comprising 651 churches, with 61,263 members, and 325 ordained ministers. In this number of churches, there were only 299 Sunday Schools, with 1,365 officers and teachers, and 15,073 scholars. For the present year, I have received reports from only 7 of these Associations, and they show an increase of 52 Sunday Schools, 295 teachers and 2,100 scholars."

He has not yet received reports from many of the Associations in which he has been laboring all the year. He thinks that the reports from those Associations would exhibit a much greater increase than already shown.

Rev. R. H. Griffith, President of the Sunday School Board,

Spoke of the many difficulties to be encountered in carrying on the Sunday School work. The scarcity of efficient teachers and officers to take charge of the schools, is a great drawback to the advancement of the cause.

"But we are encouraged, for even with all the difficulties in our way, the cause is steadily advancing." He made special mention of the Sunday School at Leaksville. "It was organized some time ago in the midst of a pedo Baptist community, and Mrs. Lilly Morehead was made Assistant Superintendent, and she is doing nearly all the work. Under the excellent management and hard work of this faithful sister, the school has been gradually increasing in interest and numbers, until it now has more than 200 scholars, most of whom are operatives in the large factory at Leaksville, and it will now take position among the *evergreen* Sunday Schools of the State. It is, under the circumstances, the banner Sunday School of North Carolina, and much credit is due sister Morehead for its present prosperous condition."

After singing "Near the Cross," the Convention adjourned until 7½ P. M.

NIGHT SESSION.

During the gathering of the Convention, Miss Lizzie Betts, a member of the Sunday School choir, sang a beautiful solo, "It is better farther on," from "Pure Diamonds." The choir then sang "Lambs of the upper Fold."

At 7½ o'clock, President Heck called the Convention to order by announcing the hymn "Welcome Home."

Rev. Elias Dodson leads in prayer.

The first topic for the consideration of the Convention was stated by the chair, viz: Influence of Sunday Schools upon the world.

Rev. W. B. Harrell, of Clayton:

After speaking of many of the ways in which the influences of the Sunday School are felt by the world, made special reference to the relation that the training of the children in the Sunday School should bear to the Temperance question. A great responsibility rests upon the teacher to give the child correct training in all things that are for his good in after life, and when the child is grown up, then the world will see in him the good influence of the Sunday School, the effects of the early teaching. The teacher should *especially* train those under his charge to abhor the wine cup in all its forms, and such teaching as that will greatly diminish the vast number of crimes which are annually committed in our country, either directly or indirectly through intemperance.

Bro. S. W. Brewer, of Raleigh, second speaker on the above subject, addressed the Convention at some length, in very able remarks.

He said that he had heard a distinguished Pedo-Baptist minister say that the Baptist grossly neglected their children in their early training—that they would give them to Satan until they were fifteen or sixteen years old, and then depend upon a protracted meeting to convert them. No one can say this if he will enter the Raleigh Baptist Sunday School room on Sunday

morning, for there he will find children of all ages, even from the infant of two or three summers, to the old man whose head has become frosted by many winters.

The *ladies* have a place in the Sunday School. They make the most efficient teachers of the young children. It is also their duty to encourage by their presence and by their sweet smiles. He mentioned some of the features of the Raleigh Baptist Sunday School, which make it attractive to the stranger as well as to our own people,"

At the conclusion of Bro. Brewer's address, the Convention sang from "Songs of Salvation," the beautiful hymn, "Shall I be there."

Rev. N. B. Cobb said,

That a good Sunday School in a neighborhood had a tendency to elevate the moral tone of the community. In the course of his remarks, he related a little incident, showing that a revival of religion in a certain section had caused a noted swearer to abstain from uttering a single profane word while the meeting was in progress.

Rev. T. H. Pritchard made some remarks on the above subject, after which the consideration of this question was closed for the present.

The second question in the order of business, being "The Relation of the Church to the Sunday School," was now opened for discussion.

Rev. A. F. Redd, Editor of the *Biblical Recorder*, addressed the Convention in a most able and convincing speech.

The children of this present age possess great influence with the grown up people. In the early days of Sunday Schools, three hundred years ago, no relationship at all was recognized as existing between the church and the school; the Sunday School was an organization of very small consequence, entirely separate and distinct from the church. It is not so to-day; the Sunday School has become *something* in the world; it is a power not to be ignored, an influence that *must be felt*, and now there exists an organic connection between the Sunday School and the Church. The Sunday School is the reservoir from which the church draws its membership, and the teachers in the Sunday School are *the church itself*, working for the conversion of souls and for the advancement of the Redeemer's Kingdom, therefore it is the *imperative* duty of every church member to be at work in the Sunday School. The time will come when a man will be *disciplined* for not attending the Sabbath School, just as he will be disciplined for not attending any of the meetings of the church. The Sunday School is the grand platform upon which we all shall be united, and no man can be a teacher in the Sunday School unless he is a professor of religion.

Dr. Pritchard stated that Prof. J. A. Delke, of Murfreesboro, who was expected to speak on this subject, had written to him that he would be unable to attend the Convention, but would send an Essay. From some cause the Essay had failed to arrive in time.

The choir sang, "Saviour Draweth nigh."

The question of "The Sunday School Idea, its Progress and Development," which had been postponed on account of the absence of Prof. Taylor, was now laid before the Convention.

Prof. C. E. Taylor, of Wake Forest College, delivered a very interesting address on this subject, giving an account of the origin and the early rise and progress of the Sunday School work.

The first Sunday School dates as far back as the days of the Apostles; the second one was founded by Martin Luther. We read of Sunday Schools in France as early as the 17th century. In 1783, a body of men in England organized themselves into a "Society for the promotion of Sunday Schools," and in less than two years there were in England 250,000 Sunday School children.

In the year 1801, the Sunday School idea was first started on the American continent, and the teachers were all hired and paid to do the work. In 1809 or 1810 voluntary labor was first employed in Sunday Schools in the city of New York. In 1823, several gentlemen of New York met for the purpose of organizing a Sunday School Society, which still exists, and is known as the American Sunday School Union. In 1848, Mission Schools began to be formed to carry the gospel to the benighted regions of the country.

The Sunday School to-day is the church at work, teaching and learning the word of God.

On motion of Dr. Pritchard, the Convention made the time of meeting to-morrow morning at 9½ o'clock, instead of at 9.

Rev. R. H. Griffith asked all delegates present to give to the Convention statistics of the Sunday Schools of their Associations.

After singing "Crown of Life," the Convention adjourned to meet to-morrow morning at 9½ o'clock.

SECOND DAY—MORNING SESSION.

SATURDAY, Oct. 31st, 1874.

While the Convention was assembling, the choir sang "Our Song of Triumph."

The number of delegates in attendance has greatly increased by fresh arrivals.

At 9½ o'clock, precisely, President Heck called the Convention to order and requested Rev. C. T. Bailey to lead in prayer.

Before the Convention entered into the business of the

morning, the Sunday School extended a greeting to the new arrivals by singing "Our Welcome Song."

The President announced the subject for the consideration of the Convention, as follows: "Organization of the Sunday School work in North Carolina."

Rev. C. T. Bailey, of Warrenton, spoke of the many difficulties to be encountered in trying to organize the work:

The co-operation of the brethren is greatly needed, they do not take enough interest in the matter. It is hard to make the brethren feel this interest. If any one did not feel in his heart an interest in the Sunday School work it was not in his power to make them feel that interest. It is hard indeed for the Chairman of the Sunday School Board to organize the work where the brethren seem to be so little interested. The churches *must* work with the Board, for union of action is just as absolutely necessary in the successful organization of the Sunday School work as for the success of any other matter. In the Tar River Association there is a great lack of interest in this work. The churches hold to the idea of church independence and to attack this position would create a very serious disturbance in a hurry. A few of the brethren have agreed to work together and do all that they can for the promotion of the Lord's Kingdom, and much good can be accomplished even by those few. "The Sunday School cause is in a sad condition in our Association, but we shall labor hard for its advancement, and hope soon to see a great revival of interest in all our churches."

Bro. E. Frost then spoke of the benefit we derive, pecuniarily, from the Sunday Schools:

"It pays us in dollars and cents to organize the work. As citizens and as christians, we owe it to the rising generation to train up the children in the paths of truth, honesty and integrity. Sunday School Institutes and Conventions are doing much towards organization, and they should be held more frequent, and thus the workers could devise plans for more successful work."

At this stage of the proceedings, the pupils from the Deaf, Dumb and Blind Institution, at the request of President Heck, sang for the Convention, "The Precious Name," from "Pure Gold." The very sweet melody of the voices of the singers, as well as the exceeding beauty of the hymn, commands the strict attention of every person present. A perfect silence reigns throughout the large audience as these, less fortunate than the rest of God's children, sang the praises of Jesus' name. Although deprived of natural sight—unable to see the beauties of God's creation—yet they have seen the glorious face of the Creator in their hearts, and have found the name of Jesus "precious" to their souls.

While they chant, in strains of sweetest harmony,

"Oh! the precious name of Jesus,
How it thrills our souls with joy!"

almost every eye glistens with a tear, and every christian's heart swells with tender emotion, and, in silent refrain, echoes the words of the chorus:

"Precious name! Oh! how sweet!
Hope of earth and joy of heaven."

Bro. W. W. Holden continued the subject under discussion in an address as follows:

ORGANIZATION OF THE SUNDAY SCHOOL WORK IN NORTH CAROLINA—ITS PRACTICABILITY AND NECESSITY.

From the earliest ages of the Christian Church the custom prevailed of assembling children and youth on the Lord's day, for instruction in the Scriptures. During the fourth and preceding centuries, at least to the eighth century, religious instruction was given, at first on the first day of the week, but afterwards on other days, some times in the porches of the Churches. But, in the dark ages which succeeded, this custom was abandoned, and there is no record of such schools until 1527, when Martin Luther organized several in Germany. But these, with such as were established in England, in Paris, in Rome; and elsewhere in Europe, were local in their character; and it was not until towards the close of the last century that Robert Raikes laid, in Gloucester, England, the foundation of the present system of Sunday Schools. These schools spread rapidly in the British dominions, and in 1804 they reached America, and several schools were organized in New York City. Their progress in this country, in Europe, and throughout the world, in connection with the various churches, has been extraordinary, proving that God is in the work, and that he has signally blessed this cause as a means of propagating the Gospel of His Son, and of saving souls.

It is estimated that the whole number of children and youth now attending Sunday Schools in the United States is not less than five millions; in the British dominions five millions; and all together, in the world, not less than twenty millions! What a glorious army this is! How the contemplation of it, with the incalculable amount of good which it is producing, gladdens the heart of the Christian philanthropist! And the Sunday School books, and tracts and songs, by thousands upon thousands, which have been written, and multiplied by the press in innumerable millions, and scattered upon the wings of all the winds by the hands of Faith and Hope and *working* Charity, until the world is so much more enlightened, and so much more better than it was, with all the wickedness that still remains, that we can see and feel that God is very good to us in these latter times; that He is keeping us and blessing us, and causing His face to shine upon us, and is hastening the time when Jesus shall be in all and over all, "God blessed forever more." All the secular schools in this country might be blotted out, and yet if our Sunday Schools remained in full vigor, we should feel that God was still with us, and should have hope for the future.

I have no means of ascertaining the precise time at which Sunday Schools were first established in North Carolina. I remember that in 1825, when a little boy seven years old, I walked two miles on Sundays to attend an Episcopalian Sunday School in Orange County. Solomon says, "time and chance happen to all men," and I suppose to boys as well. I am very thankful that it chanced to me to attend this school, for there I learned my letters from a rough, blue pasteboard card, and but for this opportunity I should probably never have learned to read. I subsequently attended a Methodist Snnday School, for I believe that by 1825 all the denominations in the State had established Sunday Schools. At this time there were two good features in

these schools; first, the general one that the school kept the boys and girls out of what was called "mischief" on the Sabbath day; and second, that the scholars were required to get portions of the Scriptures by heart. This latter requirement has been a blessing to millions. The young mind absorbs knowledge as the sponge does water, and it retains much of the Word which it thus absorbs. They, indeed, are the strong men in the pulpit, in exhortation, and in prayer, who, like Timothy, have known the Holy Scriptures from their very childhood. These Scriptures, thus committed to memory in childhood, follow us wherever we go. They knock at the door of our hearts, they render us restless and unhappy when we sin, they are barbed arrows fixed in our hearts by the Holy Spirit, leading us to repentance and salvation. And when at last we see Jesus by faith and our sins are washed away, what a new, what a tender, what a touching beauty there is in those well-remembered words! *Then* we see; *then* we have understanding and spiritual perception, and we thank God that now, having these Scriptures in our hearts as our ground of faith and rule of life, we ever got them by heart.

It was also in 1825, the year of which I have been speaking, that the Legislature of this State passed the first act on the subject of common schools. To Bartlett Yancey, of the County of Caswell, is due the high distinction of having conceived and penned this act. Governor David L. Swain, afterwards Paesident of the University, was a member for that year from Buncombe County, and John Stanly from the borough of Newbern. I remember to have heard Governor Swain speak of the fact that Mr. Yancey submitted the draft of the bill to Mr. Stanly and himself, Mr. Yancey observing, as an evidence of the indifference of the people at that time to the cause of education, that the bill provided for appropriating to this cause only "the parings of the treasury." These three illustrious men were all self-educated. They could, therefore, sympathize with the mass of the people, who were ignorant, and who so much needed public schools. But the common school system of this State was not put into operation until 1840, fifteen years afterwards. It flourished for twenty-five years, and was a source of great benefit to our people. Since the close of the war little has been done in this respect; and the prospect is, owing to the peculiar condition in which we find ourselves, and the political complications which threaten us with the attempted experiment of mixed common scnools, that a quarter of a century must elapse before our people will have a healthy and vigorous system of public schools.

What then? What hope have we for the education of the great body of the children of the State? We have three denominational Colleges. We have no State University, and may have none for years. We have a considerable number of academies and private schools. We have schools for the education of colored children and youth, and for the education of colored ministers of the Gospel, but these are few and far between. What then? What, in this emergency, is our main hope? *Is it not in the preaching of the Word, in domestic missions, and in Sunday Schools?*

So far, therefore. as the education of the rising generation in this State is concerned, our main hope is in Sunday Schools. These schools, to be efficient, must be organized. And this organization must be progressive and cumulative, and must absorb and mould as it progresses. Is this practicable? Is it necessary?

The Sunday Schools are offshoots of, and helps to our churches. They are not independent organizations. The Churches are Democratic organizations, and are alone independent; and the Baptist Churches or congregations are each as much separated from one another, and are as independent as were those seven churches in Asia to whose ministers the Lord Jesus sent messages through John.

Our Churches must, therefore, in towns, in villages, in the country, do this missionary work of founding, and fostering and sustaining Sunday Schools. We are all glad to see such Sunday Schools as we have here in Raleigh, and as exist in other towns in the State. But Raleigh and these

towns do not constitute the State. "The field is the world," said Jesus, and our main field in this work is the country. There are hundreds, nay, thousands of neighborhoods in this State without Sunday Schools. Here is work for the Churches. They are "cities set on a hill, whose light cannot be hid." If every Baptist Church in the State outside the towns and villages, had evergreen Sunday Schools, and if three-fourths of all the members of these Churches, old and young, attended these schools, there would be such progress on the part of our Churches in Biblical knowledge, in the conviction and conversion of souls, and in additions to the Churches, as has never before been witnessed in this or any other country.

We must not only have the constant care of the Churches over the Sunday Schools in the differeut neighborhoods, as indispensable to organizations, but we must have good Superintendents and good teachers for the Schools. The Sunday School should be as careful and as particular in selecting a Superintendent as the Church is in seleeting a Pastor. He should be a man of intelligence, a man of faith, a man of prayer. He should be a man of good exeeutive abilities, of wise forecaste, himself a liberal giver, and, as the head of the school, just to all and showing special favors to none. The teachers should be, if at all practieable, in all cases persons who live by faith and prayer. The Bible, after all *the* Sunday School book, is sealed to a great extent to the unconverted man or woman. How shall that one, whose sins have not been pardoned, tell the little ones who Jesus is? The teachers should avail themselves of all the means within their reach to interest and instruct their classes. They should have some knowledge of Biblical antiquities. They should have access to Bible dictionaries and commentaries on the Scriptures. They will not be specially inspired to teach. There will be no new revelation. The Word, which is directly from Heaven, is printed, and in their hands. They must study it, they must perceive something of its spiritual meaning, they must be apt to teach what they perceive and feel of this Word in a plain and gentle manner, with all painstaking and patience. In fine, they must *work*. Jesus says, "My Father works hitherto, and I work." And they must pray for themselves and for their classes; not faintly, not fearfully, not formally, but earnestly and believingly, and they will be answered and blessed. God, for Christ's sake, hears every heart that cries unto Him. The prayer may not be answered at once, but, if a prayer of faith, it will be. Years afterwards members of the class thus prayed for by a faithful teacher may be converted in answer to his petitions, and may become shining lights in the Church and Sunday School long after the teacher has gone to glory.

But many of the Churches in the country are not so fitted up in winter as to render Sunday Schools pleasant or convenient. This is an obstacle to organization and progress in the work. The great want in the country is Winter as well as Summer Sunday Schools. The Devil is as busy in Winter as he is in Summer. Much of the good done in school during the Summer is effaced or negatived by evil influences during the Winter. I know there is an improvement in this respect, but it is just here that we should direct our efforts. The towns and villages will take care of themselves, but the country is destitute in a large degree of the means, the conveniences and appliances necessary to good Sunday Schools. If the country churches and Sunday Schools cannot do well, let them do as well as they can. The Lord will help those who try to help themselves. Little by little we live, little by little we grow in grace, little by little we store the mind with knowledge and the heart with pure affections. Let not our country friends who are building up the waste places, despond. The Lord is with them, and will bless them. A solid, all-enduring faith is patient. It loves to "labor and to wait." Our master was "instant in season, out of season." At one time his mother and his brethren said he was "beside himself," and sought to confine him, lest he should injure himself from overzeal. At another time he was so exhausted by his labors that he slept soundly in the ship on the Sea of Gallilee during a violent storm. At an-

other time, on his way from Bethany to Jerusalem, he was an hungered, and there was no food for the "Man of Sorrows." We cannot be like Him while in this world, but, if we love Him, we will keep His commandments, and we will follow His example. "Follow me!" uttered to Peter just before He ascended, rings down to us through all the centuries, and is as binding upon us as it was upon Peter. The commandment is not grievous. It is to "follow" Him, and teach. It is all in that. And we should delight to follow Him. Like Bunyan's pilgrim, Mr. Standfast, we should love to look for "the print of his shoe in the earth," and covet to put our foot where His has been. The children are all His. He claims them. Under Him we are their teachers and guides. And at the last day He will hold us accountable for the manner in which we have performed our duty towards them.

Organization of Sunday Schools implies money, labor, missionary labor, Church labor, Sunday School Institutes, and constant care and watchfulness, and action by Associations and State Conventions. It would not be becoming in me to recommend any one measure, or any series of measures for perfecting this organization. If we are in earnest in this business; if, relying on The Master to help us, we are determined to do our whole duty as Sunday School workers; if our minds are made up to press every available means, including our money, into this service which we owe to our children and to God, then the work will organize itself, and will go forward with its own momentum. Columbus had already by anticipation discovered a new world when he sailed westwardly, confidently looking for a quarter of the earth which should balance the orb. We launch into no new region. We engage in no untried experiment. The way before us is clear, open, palpable, honored and consecrated by the examples, the services and sacrifices of our best men and women, gleaming upon our vision like the milky way across the heavens. The presence of this large and intelligent body is an evidence of our purpose. We need no one to urge upon us the *necessity* for Sunday Schools. We realize this necessity in our hearts from the vice and crime which are around us on the one hand, and from the unspeakable good which Sunday Schools are accomplishing on the other. These thousands of children and youth in our State must be Christ's or the Devil's. Merely secular schools cannot save them. Mathematics, the Greek and Latin tongues, the so-called classical stories of vulgar heathen heroes of antiquity, cannot save them. An educated man without morals is simply an accomplished animal, armed for his own destruction and that of others. In the quaint language of Miles Coverdale, Bishop of Exeter, in 1525, "Yea, better it were for these children to be unborn than not to fear God, or to be evil brought up; which thing, I mean the bringing up well of children, if it be diligently looked to, it is the upholding of all commonwealths; and the negligence of the same, the very decay of all realms." Our children must have learning, but it should be moral and spiritual as well as secular. They should know more of the Bible than of the so-called classics. They should be familiar with the lives and characters of Abraham, and Moses, and Joshua, and Samuel, and David, and Elijah, and Daniel, and Peter, and James, and John, and Paul; and above all, they should know Jesus There is a beauty and a glory in these characters before which all other characters grow dim. The Sunday School is the fountain from which all this knowledge wells up for the mind and the heart. There can be no substitute for it. The Church can not do without it. It is a nursery of minds and hearts which constantly replenishes the Churches, and without which they would stagnate and decay, and many of them would cease to exist.

I repeat, Mr. President, the presence of this Convention is a happy event in our history. It is proof that our great work is going forward. There is no ground for despondency. The outlook is cheering. It will not be many years before our three hundred Sunday Schools east of the Ridge will be doubled, and our fifteen thousand scholars increased to thirty or forty thousand. Let us thank God for the past, which is His; let us avail ourselves

of the present, which is all that is ours; and let us labor in the future in this cause as we have never labored heretofore. Our State Missionary and the Board have done well, and deserve our gratitude and thanks. But, let us *all* be missionaries in this cause. Let us hold Conventions like this as long as we live, and may The Master give us ever-increasing numbers and unflagging zeal; and let us transmit it as a privilege and a duty to our children to assemble once a year, as we have assembled, to survey the field, to hear reports from it, to take counsel together as to the best means to be employed, to gird themselves as we are doing for more active effort, and to pray the Lord of the Harvest that He would send more laborers into His vineyard. The hours are flying. Let us fill them as they fly with work for Jesus. Yet a little while and we shall stand before the Judge; and oh! if our treasures be up there where He is, and not upon earth, we shall meet Him with "joy unspeakable and full of glory."

"Work for Jesus, *work to-day*,
Work for Jesus, *work and pray*,
Work for Jesus, *soon 'tis night*,
Soon will fade the evening light:
Then, as sinks the setting sun,
Jesus will say, '*Well done!*'
Casting on Jesus all thy care,
Thy master will *hear thy prayer* "

There are two good mottoes, sir, for Sunday School workers. One is, "Faith, Prayer, Hard Work, and Liberal Giving." Without faith we can do nothing. Without prayer we can have no intercourse with God through His Son Jesus Christ. Without hard work nothing valuable can be accomplished in any department of human labor. And it should be as natural to the Christian to give liberally as it is for the sun to shine or the rain to fall. Another motto is, "*All at it, and always at it.*" This includes the whole Church. *All* should be in the Sunday Schools, or should take a deep and constant interest in them. It is thus, Sir, that duty will be performed, society benefitted, souls saved, and the Kingdom of the Lord Jesus advanced among men. The Bible is our chart, our standard, our light to lighten us and guide us, our all in all.

Rev. W. M. Wingate then addressed the Convention:

In the church is the place to begin the organization of the Sunday School work. It would be better if all the teachers were church members, although where church members could not be obtained, then those who are competent should be secured if possible. There would be but little teaching in the Sunday School if only those who are members of the church were allowed to teach.

It is not always best to organize a *denominational* school, in fact, it would be *better*, in some sections, to organize Union Schools, so that *all* may work together and thereby do a greater amount of good. Sometimes it is impossible to establish a Baptist Sunday School, and a Union School is much better than none at all.

The State Sunday School Board is doing much towards the organization of the work in many sections now entirely destitute, and it is the duty of all Sunday Schools to assist them in the noble work. Sunday School Institutes should be held in every Association, and Sunday School Missionaries employed to operate in those sections that cannot be reached by the Board.

Prof. Taylor explained his definition of a Sunday School as "the church at work:"

"When a church is gathered together for work on Sunday, it is a Sunday School even before the raw material is brought in, and it does not cease to be a Sunday School after the material for work is brought in."

The choir sang "Lambs of the Upper Fold."

Rev. M. Stone, of Ohio, addressed the Convention in regard to the organization of Sunday Schools:

The church is responsible for the conversion of its children, and the Sunday School should not be considered as an "outside affair," as some of our churches now consider it, for it is a *part* of the church. The church is also responsible for the teaching of the Sunday School, and the pastor of the church should know what is taught in the Sunday School, and how it is taught. All members of the church are not competent to teach in the Sunday School; many lack a sufficient knowledge of the Scriptures to fit them for instructors of the children. The lesson should be thoroughly prepared before the teacher attempts to impart any information concerning it. The class requires no preaching to by the teacher, but a mutual questioning between teacher and scholars. It would be well if all the Sunday Schools would adopt the Uniform Lessons, as they have a decided advantage over any other method of teaching, particularly with backward and undecided teachers.

A certain church in Ohio requires every person, on his admission into the church, to pledge himself to become also a member of the Sabbath School. It should be thus with *all* Baptist Churches, for where a Church and Sabbath School are thus organized they exert a powerful influence on the community. Every christian man and woman is under obligation to Jesus to be interested in the Sunday School. Sunday School Conventions and Institutes greatly assist in organizing the work as well as increasing the efficiency of those schools already at work. "Those churches that have a *live Sunday School* are the *intelligent* churches, the world over."

President J. M. Heck, having called Rev. R. H. Griffith to the Chair, said:

I agree with the brother that the Sunday School is, or *ought* to be, the church at work, but what are we to do with those churches that not only will not work, but even take no interest in the matter? Some of our Baptist Churches are dampers on the progress of the Sunday School work, and our *preachers* are not doing their duty in this matter—not *one-fourth* of them are engaged in the Sunday School.

Most of our churches are very willing for us to have Sunday Schools if they have none of the expense to bear—we must fight our battles alone without any assistance from the churches. The Sunday School is doing wonders for the church—it tends to alleviate all hard feeling between brethren, and to make them all one affectionate family, mutually laboring for the Great Captain, for the conversion of souls. Every church member should be in the Sunday School. We can point to many useful men whose usefulness might have been doubled if they had been educated in the Sunday School.

We need a paper published in our State devoted especially to the interests of the Sunday School.

After these preliminary remarks, he submitted an Essay on the subject of "Sunday School Organization," as follows:

ORGANIZATION OF THE SUNDAY SCHOOL WORK IN NORTH CAROLINA—ITS NECESSITY AND PRACTICABILITY.

Webster defines organization, to be the act of forming or organizing, the parts of a compound or complex body, in a suitable manner, for use or service; the act of distributing into suitable divisions and appointing the proper

officers, as an army or a government. Or, to distribute into suitable parts, and appoint proper leaders, that the whole may act as one body. When we speak of organizing the Sunday School work of this State, we mean *all this* and *more too*, for we have not only to distribute and arrange the material already in our Sunday Schools, that they may act as *one* body, but we must bring into this organization a vast amount of new material and so dispose ,arrange and officer it, that it will also move in perfect harmony with the other ; the *new recruit* and the *old soldier* marching side by side, each trying to out do the other in this labor of love—the whole marching as one grand army from victory to victory and from conquest to conquest—not such conquests as the armies of the conquering heroes of this world make, leaving ruin and blackened desolation behind them, in their onward march, conquering the strength, but not the love of those who oppose them. No ! no ! not such, but that conquering where the conquered become the victors, and heartily joining with the mighty, marching host, become its most valiant soldiers. The *necessity* for such an organization may be seen in any town or neighborhood from our seaboard to our mountains, yea, even beyond, *every where* within our border, people can be found, who, if they do not desecrate, they *neglect* the Sabbath.

No where are we doing *all* that we might do, or would do if efficiently organized. Suppose for a moment that the one hundred thousand members of our own denomination were fully organized for effective Sunday School work, what a wonderful change would be effected in one short summer ; *then* nowhere would you see, as *now*, members of the church, heads of families going off to Sunday preaching, leaving their children to wander about desecrating the Lord's day by hunting, fishing and other amusements, proper enough in themselves, but exceedingly unbecoming any one on that day, of which, it is written, " Remember the Sabbath day to keep it Holy." *This necessity* is felt in *all* our churches, as it is admitted by our best and wisest men, that, those who were raised and educated in our Sunday Schools are the most efficient and liberal church members. In a neighboring Association, as you heard yesterday, and I think it will bear repeating, it was found that one church gave to Home and Foreign Missions nearly as much as all the others ; and one of our prominent ministers sought a solution of the question and found these brethren were not more wealthy, but that many years since one of the fathers in Israel and one of whose sons now stands in the foremost ranks of our foreign Missionaries, organized a little Sunday School in which these men had been taught to *give*, and we can all readily point to scores of worthy men, whose usefulness would have been more than doubled, could they have only been educated in a Sunday School, even if they had learned only this one lesson—to say nothing of the greater, the richer blessings that come to the mind, well stored with scripture texts and Bible truths, that are seldom learned outside the Sabbath School. And oh ! the spiritual leanness, the want of a growth in grace, the lack of usefulness in thousands of us, which would have been remedied by an early Sunday School education. The laggarts, the deadheads in our churches are seldom found among those educated in our Sabbath Schools.

The necessity of organization will be more apparent if we reflect how great enterprises have failed for want of it, and others of less value succeeded with it, how large armies have been scattered and cut to pieces or captured, by infinitely smaller ones properly organized. Those of you, who on the tented field have heard the enemies' bugle calling to the deadly strife, when you felt that the host in whose ranks you stood were only half organized for the fight and have *again* heard its blood stirring tones when you looked abroad with pride, on the fast marshalling brigades of your friends, and felt that they were fully organized and anxious for the fray, can understand why comparatively small armies, well organized, have utterly routed and destroyed larger ones well equipped but badly organized. True, ours is a different warfare, but as " iron sharpeneth iron so a man sharpeneth the countenance of his friend."

Who of you doubts that Elijah felt stronger when he learned that there were seven thousand in Israel who had not bowed the knee to Baal, fresh from his great triumph at Mt. Carmel, when he received the most striking tokens of divine favor, fleeing from the infuriated Jezebel, resting under the juniper tree in the wilderness, we find him, asking, not for a chariot of fire to convey him in triumph to the gates of the celestial city, but for the death that his fathers died, and presently on Horeb, he gives the reason, "and I, even I only, am left; and they seek my life to take it away," and how many others like him have gone down from "the mount of God" strengthened and better prepared to go forward in the great mission of life, because they had been assured that there were thousands of others fighting side by side with them the ever conquering battles of King Emanuel. *Perhaps* the most striking illustration of the power of organized effort, recorded in Holy Writ, is the wonderful success of Nehemiah in rebuilding the walls of Jerusalem. The forty thousand poor, enslaved and dispirited Jews had lived for years beside the rubbish, that once composed the formidable walls of the City of David and seem never to have dreamed that a miserable remnant of the inhabitants of that once great and proud city could rebuild its ruined defences, but that pious officer of the Persian Court brought with him little more than the King's permission to rebuild. Yet the people who had "a mind to work" were organized, and though laboring under great disadvantages, from false friends within and enemies without, they finished this great work in "fifty and two days." The people builded over against their own houses and *all* from the High Priest down to the goldsmith's son, heartily and earnestly aided in the work, except the nobles of the Tekoites who "put not their necks to the work of the Lord." So you see all this building of the wall was a voluntary labor and *so must be our work—unwilling* heads, hearts and hands can not build on this great Sunday School wall. The nobles of the Tekoites *can* refrain from putting their necks to *this* work of the Lord, if they choose.

The *necessity* of organization is still more fully shown by the very small amount of Sunday School work that is being done by our denomination in comparison with their large numbers. The first hundred schools that reported to us, and we suppose they are above the average, have in the aggregate 6,486 teachers and scholars, and the churches which control them have nearly ten thousand members and less than two thousand of them at work in the Sunday School, *less* than twenty per cent., and these schools for the most part represent our most active churches, those representing such central points as Beaufort, Edenton, Greensboro', Goldsboro', Wake Forest, Warrenton, and many others like them, especially in the Chowan, Cape Fear and other Associations, where good Sunday School work is being done by the few. If in the best and most active churches there are less than twenty per cent. of the membership at work, when we include the scores of churches who have no Sunday Schools, can we estimate that more than one-tenth (and perhaps this is far beyond the actual number) of our whole membership is engaged in this or any other department of christian effort. *Where* and *when* did we as christians imbibe the do-nothing notions and doctrines which have brought about this lethargy, which has made *so many thousand* sleeping christians, (if such a thing is possible). Certainly not from the Captain of our salvation—Jesus our great example—for He went about doing good during all the years of His ministry—even at twelve years of age, He was about His Father's business. *Not* from His Apostles, for they were all ministers of His gospel and were constantly holding up His cross before the people. *Not* from the first church at Jerusalem, for they went every where *preaching the Word.* Not from the churches planted by the great Apostle to the Gentiles; nor yet from the early Fathers and christian martyrs, for *all these* constantly taught and witnessed for Christ. *Not one* of them was afraid to *work* for the spread of His glorious gospel lest they should be charged with holding the doctrine of Salvation by Works, rather than by Grace. Nay, verily, no doubt, they held with one of our Sunday School teachers, now more than seventy years of age, who said to us recently, "the longer I live, the more fully I am persuaded,

that we should all fully believe that salvation is by grace alone, and yet *work* as though it was by work." "Oh! that all our members could, like this bright old christian, drink deep of the fountain of grace—*free* grace—wrought out by God's Eternal Son, and yet with Him learn from the Scriptures, that as Christ loved, suffered and labored, so must His disciples, if they would grow in grace themselves and become instruments of usefulness in the hands of the Great Master Builder. The *necessity of organization* is apparent in all that we have done or attempted to do. The best informed among us cannot tell how many of our denomination are engaged in the work, nor even the number of our schools, how many of them are evergreens or only summer schools, nor the amount expended to promote the work, or the results of our labors as shown in the increase and spiritual growth of our churches. In short, as yet, we, as a denomination, have not been working by well devised plans of organization. We have zealous workers by scores and hundreds, and much efficient work has been done within the last year, and indeed for several years, just by the Board appointed by our State Convention, and especially by their efficient, active, energetic and successful Sunday School Missionary. Still it would no more be expected that a Missionary in the field could organize the Sunday School work in the State, than that a recruiting officer could organize large armies operating in different sections of a vast country.

But, you say, no plan of organization can be devised which will awaken these thousands of sleeping Baptists from their death-like slumbers. Perhaps not *all* of them—certainly *none* without an effort. But suppose thousands of them do sleep on and on until death shall remove, or Gabriel's trump shall call to the final judgment, yet their children can be recruited into this grand army of Sunday School workers, whose mighty tread will 'ere long be heard from the low lands, by the sea, up through the hill country and on towards the setting sun, even beyond the hoary heads of our mountain peaks, as far and wide as our domain extends. An organization that will draw us closer together, that will strengthen our hands, that will make our wants known to each other and enable us to help each other, that will inspire confidence in our success, that will make us all draw near to the Great Captain of the Sunday School army and march in a solid phalanx as He may direct—is now practicable, however impossible it may have been heretofore, for *now* the people have a mind to work and are beginning to build over against their own houses as is abundantly evidenced by the reports to the Corresponding Secretary of *one* of our schools, (sent as a mere matter of friendly exchange and brotherly greeting,) and is further and beyond all doubt made manifest by this large gathering of Sunday Sschool workers from the different sections of the State, to mature plans for a more perfect organization of this great work, and if the "love of Christ constraineth us" as I believe it does, we will have no serious difficulty in at least agreeing on the outlines of a plan, under which, by the blessings of God, we will all labor more faithfully in this great Sunday School work in the future than we have in the past. No doubt much of this work, indeed, most of it, will have to be done by onr people building over against their own houses. Still there must be centers from which the life blood shall flow out to the smaller and weaker schools and neighborhoods, even to the remotest bounds of each District, and such a system of reports adopted as shall enable us to hear from each other, at least once in each year, and these reports should be so arranged as to give us the minutest details and progress of the work in every neighborhood in the State, and perhaps, soon we may be in a condition to hear from each other very frequently through a paper specially devoted to this interest.

But to the very best organization that can be devised, there must be added *Prayer*, *Faith*, *Hard-work* and *Liberal-giving*.

Rev. A. D. Blackwood spoke of the Sunday School at Cedar Fork as being endowed with the sum of $287.

Rev. R. H. Griffith, Chairman of the Sunday School Board, said

That the main object of the Board was to organize *a Sunday School in every church and neighborhood in the State.* Bro. N. B. Cobb, as Sunday School Missionary, had undertaken the work of organizing these schools. His duties have been many and arduous, but he has worked faithfully, and his labors have been crowned with great success. There was no money in the treasury when Bro. Cobb first started out, and he had barely funds enough to pay his fare from Charlotte. He has not been idle. Within the past eleven months he has preached 131 sermons, delivered 46 addresses on Sunday Schools and Education, visited 62 churches in 32 counties, and organized 19 Sunday Schools, and 17 Sunday School Missionary Societies, and labored in meetings in which 57 persons were converted.

Further consideration of this subject was postponed until the afternoon session.

After singing "Nearer, my God, to Thee," the Convention adjourned until 3 o'clock.

AFTERNOON SESSION.

At 3 P. M. the Convention assembled as per adjournment. President Heck in the chair.

The choir leads in singing "Stand fast for the Word."

Prayer by Bro. E. Frost.

Unfinished business being first in order, and the report of the Sunday School Board being before the Convention, Rev. R. H. Griffith took the floor and gave the following statement of the financial condition of the Board:

"The salary of the Sunday School Missionary has not been paid for last year's labor; there is a balance remaining unpaid that is sufficient to cover his contributions for several years to come, the deficit being $227. The Board is now in debt to the amount of $330. Nearly fifty per cent. of all the money that has come into the treasury during the past year, has been from the Sunday School Missionary Societies in the State, 24 in number. This statement of the deficit cannot go before the Baptist State Convention, as the Board is not allowed to report any debt."

Rev. J. D. Hufham offered the following resolution:

Resolved, That it is the judgment of this body, there ought to be a similar meeting held at the same time next year. and the selection of the place be left with the Sunday School Board.

Resolution adopted.

The second question on the morning's programme, viz:

"Sunday School Missionary Societies," was now taken up for discussion by the Convention.

Rev. W. B. Royall, of Wake Forest College:

Missionary Societies should be organized in *every* Sunday School. It is *our duty* as *christians* to contribute of our means for the advancement of the cause of Christ; and the object of the Missionary Societies should be to train the young to give for the support of our Home and Foreign Missionaries. The Missionary Societies are not doing as much as they should. There are now forty in the State, and yet only twenty-four have made returns to the State Sunday School Board. More earnest efforts should be made to support our Sunday School Board. This is the mission of the little boys and girls of the State. From these twenty-four societies only $350.00 have been realized. Let the children be informed about the objects for which their contributions are sought. Tell them why we want the money and how it is to be disposed of, and they will give willingly to the cause.

There should be *self-denying* beneficence. Teach the children in the Sunday Schools that sacrifice *must* be made for the Lord Jesus Christ, and that what they are doing is for Jesus. They will then take pleasure in laying up their little sums to deposit into the Treasury of the Lord. Our Sunday School Missionary has labored faithfully, and we have reason to be very thankful for the work that has been done by him.

Rev. Elias Dodson endorsed Bro. Royall's remarks and added,

That every child in North Carolina ought to take our Sunday School Paper, "Kind Words," and if possible, let them pay for it with their own little earnings so that they may prize it more.

Bro. W. L. Wright, of Troy, next addressed the body on this subject, and said,

Every Sunday School that has no mission school, should organize one as soon as possible, for the Missionary Society is the life of the Sunday School. It is obligatory upon parents to teach their children to give.

The Chairman of the "Committee on Credentials," submit their report, showing Associations and Sunday Schools represented in this Convention, as follows:

EULAH ASSOCIATION.

Greensboro' Sunday School.—J. H. Dodson and Mrs. J. H. Dodson.
Leaksville.—Mrs. M. Lilly Morehead.
Reidsville Church.—J. M. Williams.

BRUSHY MOUNTAIN.

Sulphur Springs.—I. W. Thomas.

CAPE FEAR.

Lumberton.—J. F. McMillan.
Pleasant Grove.—A. McA. Pittman.
Back Swamp.—W. P. Barker and L. M. Gunn.
Piney Forest.—J. C. Powell.

CATAWBA RIVER.

Warlick's Chapel.—Miss Mattie Jones.
Providence.—J. S. Bridgers.
Rocky Spring.—R. H. Moody.

CEDAR CREEK.

Fayetteville.—W. H. Tomlinson and Mrs. W. H. Tomlinson.

CENTRAL.

Raleigh Baptist Sunday School.—John B. Hill, G. W. Atkins, Peter F. Pescud, Sr., J. W. Allen, H. Yearger, D. H. Allen, Charles Williams, C. L. Farriss, Thos. A. Nichols, R. P. Howell, M. T. Norris, W. C. Norris, J. B. Neathery, Anderson Betts, M. L. Haynes, J. H. Alford, C. C. Clawson, J. D. Newsom, J. C. Birdsong, W. R. Dicks, John Armstrong, W. H. Dodd, J. M. Heck, Chas. E. Lee, W R. Newsom, W. W. Holden, John R. Harrison, J. C. Marcom, Thos. H. Briggs, Jr., F. A. Watson, Jno. G. Williams, T. W. Blake, J. M. White, Jordan Womble, Jr., F. P. Hobgood, J. A. Thompson, W. D. Williams, W. H. Pace, Henry Horton, Thos. Pence, N. S. Moseley, Wm. E. Weaver, K. W. Weathers, E. G. Harrell, W. N. Jones, Jas. A. Briggs, J. M. Broughton, M. Rolls, P. Snipes, F. O. Wells, John R. O'Neill, Z. T. Broughton, George Horton, Job Wyatt, John D. Briggs, C. J. Betts, J. M. Pool, F. T. Booker, John W. Upchurch, B. Y. Womack, S. W. Brewer, M. J. Jordan, M. D. Callandine, M. Flemming, D. C. Dudley, L. M. Yearby, J. D. Hufham, V. A. Frost, A. F. Redd, Jonas Costner, John Nichols, A. D. Jenkins, Thomas Stephenson, A. H. Winston, John Enniss, J. J. Thomas, J. M. Betts, C. C. Holden, Ruffin Litchford, Wm. S. Davis, Jeff Denton, Charles Lewis, Jas. Williamson, Fab. Briggs, David Justice, Tom Pescud, John Hicks, George Flemming, Charlie Betts, J. N. Royall, W. T. Reaves, Tapley Stone, W. T. Burton, Pinckney Hand, Furney Willis, Thos. Pritchard.

Mrs. T. H. Pritchard, D. S. Hudgings, John B. Hill, J. M. White, M. E. Mahoney, John Bell, J. H. Beckham, Hattie Andrews, Anna Justice, G. W. Swepson, Jno. G. Williams, W. H. Dodd, Peter Flemming, J. M. Heck, John R. Upchurch, Carrie Hobgood.

Miss Laura Ballenger, Lulu Heck, Sallie Towles, Etta Holden, Eva Briggs, Lidie McDaniel, Kate Fisher, Sue Pescud, Annie Arrington, Claudia Pritchard, Ella Moseley, Bettie L. Reid, Carrie Morrisey, Fannie Luther, Mollie Harp, Ada Taylor, Nannie Simmons, Fanny Heck, Maggie Tally, Martha Mills, Carrie Reams, Nannie Womack, Ida Powell, Pattie Upchurch, Lucy Betts, Minnie Gorman, Maggie Williams, Ida Rogers, Rosa Neathery, Mollie Cole, Bessie Litchford, Maggie Denton, Mary Hicks, Etta Briggs, Beulah Holden, Minnie Harton, Emma Parish, Ada Jordan, Sallie Yeargin, Annie Ellen, Mary Loder, Mollie Parish, Della Betts, Luella Wedden, Rosa Montague, Ellen Haines, Amanda Partin, Cora Vaughan, Mary Holden, Adna Williams, Bettie Williams, Mattie Harton, Bettie Honeycut, Mollie Reams, Martha Hicks, Martha Litchford, Lizzie Betts, Martha Fendt, Mary Norton, Mary Hicks, Ellen Williams, Carrie Bishop, Maggie Bromley, Nellie Broome, Nannie Shanks, Mollie Taylor, Lillie McCarson, Mollie Royall and Louisa Irving.

2nd Raleigh Baptist Sunday School.—N. B. Broughton, W. T. Womble, Henry Mitchell, J. S. Allen, John W. Cole, ——— Horton, Miss Carrie Firth, Carrie Wilson, Bettie Nichols, Mattie Harton, Mrs. Bosher, Amarantha Sanders, Dixie Taylor, Mrs. Raven.

Forestville.—W. B. Royall, J. G. Dunn, J. T. Vann, Mrs. M. E. Carver, Mrs. S. S. Abernathy, Miss Virginia Reid.

Wake Forest.—C. E. Taylor, L. W. Bagley, Thomas Carrick.

Wake Cross Roads.—L. N. Ranes, N. C. Ranes, Wesley Stell, H. H. Stell, W. A. Jones, Miss S. C. O'Neal and Miss Maggie Horton.
New Hope.—B. B. Buffaloe, W. A. Baugh, R. J. Buffaloe, F. E. Weathers, S. White and Miss Annie Baugh.
Rolesville.—R. O. Freeman, J. A. Young.
Mt. Vernon.—J. D. Allen, G. Hunter, E. S. Dunn, W. T. Hunter, Mrs. Cora F. Dunn, Miss H. M. Lassiter and Miss M. N. Hunter.
Williams' School House.—G. W. Jones and Mrs. S. E. Riggan.

CHOWAN.

Shiloh.—J. T. Bland.
Beaufort.—John D. Davis.
Goldsboro'.—C. Durham, J. Newton Greene and Mrs. E. M. Walters.
Warsaw.—Mrs. C. E. Smith, Mrs. G. W. Marsh, Misses Kate Brown, Anna Brown, Gertrude Royall and F. Boyette.

FLAT RIVER.

Corinth.—J. S. Purefoy.
Oxford.—F. R. Underwood.

GREEN RIVER.

———— Albert L. Grayson.

KING'S MOUNTAIN.

Lincolnton.—N. B. Cobb.
Thesalonica.—J. D. Sigman.

LIBERTY.

Thomasville.—H. W. Reinhart.

MT. ZION.

Durhams.—J. W. Cheek, Mrs. J. W. Cheek and Miss Amanda Cheek.

MT. PISGAH.

———— M. D. Williams, H. D. Mason and Mrs. M. A. Council.

PEE DEE.

Mt. Carmel.—W. L. Wright.

RALEIGH.

Cary.—A. D. Blackwood.
Clayton.—W. B. Harrell, W. H. McCullers, V. B. Tomlinson and Miss Rosa B. Harrell.
Bethany.—Rufus Barber and A. T. Cotton.
Ephesus.—C. Yates, C. H. Clark, L. D. Castlebury and Mrs. C. Yates.
Eagle Rock.—George Scarborough, J. McEddins and Thos. Broadwell.
Live Oak.—J. S. Kerby, W. T. Parish, J. M. Dodson, G. Bridgers and J. P. Hutchinson.
Cedar Fork.—P. H. Barbee.

Green Level.—A. Council, Misses S. A. Hinton, E. V. Mitchell, M. H. Mitchell and M. J. Johnson.
Mt. Moriah.—T. Pool, C. E. Gower. Miss E. Pool.
Bethesda.—J. R. Branham, N. L. Barnes, J. Holt, W. H. Lancaster and Miss Price.
Louisburg.—Dr. Wm. M. Crenshaw and Miss Mollie Crenshaw.

SOUTH YADKIN.

Mocksville.—W. R. Gwaltney.
Jerusalem.—E. O. Tatum.
Eaton's.—E. F. Eaton, E. Frost and J. H. Cain.
Bethel.—J. K. Howell.
Charlotte.—R. H. Griffith.
Society.—J. H. Boothe.

TAR RIVER.

Cedar Rock.—R. M. Johnson and J. A. Coppedge.
Warrenton.—C. T. Bailey, J Rodwell, Misses Nellie Parker, Bessie Felt, Mary Jenkins and Janie Sledge.
Peach Tree,—E. H. Crocker, Misses Z. Strickland and N. V. Strickland.

YADKIN.

——— ——— Elias Dodson.
G. H. Jones, of Wilmington, Agent of American Sunday School Union.
The following Sunday Schools were represented by proxy:
Leveton Grove, Gates county, E. G. Harrell.
Mars Hill, Bertie county, E. G. Harrell.
New Hope, Gates county, James A. Briggs.
Rachel, Wilkes county, N. B. Cobb, J. M. Heck and E. G. Harrell.

The next subject for discussion being "How to get the grown people into the Sunday School," was ably considered by Prof. H. W. Reinhart, of Greensboro'. He said:

It is the duty of *every* christian to be in the Sunday School, for the Sunday School is the church teaching the word of God. It is also the duty of christians to work for the school; to bring every man, woman and child into it, and it is their duty to instruct *all*, not only the members of the church, but all, from the prattling infant even to the hoary headed old man. It is the duty, and should be the pleasure, of the teacher to preach to his class; tell them of the love of Jesus, and that he died to save them. Our ministers should urge the grown people to become members of the Sunday School, and work for the conversion of the children.

Dr. Pritchard made the following announcement of services for to-morrow:

First Baptist Church: 11 A. M.—Rev. F. Ivey. Subject: "Conversion of Children, and the end and aim of the Sunday School work." 7 P. M., Rev. W. M. Wingate, D. D. Subject: "Church membership of children and their religious training.
Edenton Street M. E. Church—11 A. M.: Rev. R. H. Griffith. 7 P. M.—Rev. F. R. Underwood.
Person Street M. E. Church.—11 A. M.: Rev. W. R. Gwaltney.

Second Baptist Church, (col'd)—11 A. M.: Rev. E. Dodson; 3 P. M., Rev. T. R. Howell; 7 P. M., Rev. W. B. Harrell.

At 3 o'clock in the afternoon, a Sunday School Mass Meeting will be held in the Baptist Church. Addresses will be delivered by Revs. N. B. Cobb, G. S. Jones, R. H. Griffith, and others.

On motion, the Convention adjourned until 7½ P. M.

NIGHT SESSION.

While the Convention was assembling, the Sunday School Choir sang the following beautiful hymns from songs of Salvation: "At the Door," page 38, and "Love at Home," page 4.

At 7½ precisely, the Convention was called to order, President Heck in the Chair.

The Choir lead in singing "Work for all to do."

Prayer by Rev. J. S. Purefoy.

Bro. Redd asked the President to state for the information of the delegates, the programme for to-morrow.

Col. Heck stated,

At 9 o'clock, the Sunday School would open, and he hoped that every delegate in attendance would be present. He then gave a brief history of the First Baptist Sunday School, a short summary of the work that it is doing, and mentioned some of the features which made it interesting and attractive to every body. He referred especially to the "Infant Class," in charge of brother and sister Dodd. "This brother and sister have done more for our Sunday School than every other one in it. Too much cannot be said in praise of them. They have endeared themselves to the children under their charge, and when, in after years, many of us shall have been forgotten, the names of brother and sister Dodd will be held in affectionate remembrance by these little children that they are now laboring for."

Our Sunday School now subscribes to 300 copies weekly "Kind Words" and about 200 of "Our Little Ones" for the Infant Class. We have in our Sunday School, among other classes, the following special ones: "A Married Ladies' Class," in charge of sister G. W. Swepson; a "Spectacle Class," presided over by brother P. F. Pescud, Sr.; and a "Stranger's Class," with brother F. P. Hobgood, teacher.

The Chair then appointed a Committee of the following brethren to conduct visiting brethren through the Sunday School rooms and the various places of interest: Revs. T. H. Pritchard, A. F. Redd, J. K. Howell, C. E. Taylor, W. M. Wingate, W. B. Royall and C. T. Bailey, and brethren H. W. Reinhart, Jas. A. Briggs and K. W. Weathers.

Bro. Heck then gave some excellent advice in regard to the management of little children in the Sunday School, which we embody in these few words:

Make your Sunday School *attractive* to them ; make all the exercises *interesting* to them ; do not keep them *too long*, until they become wearied ; *do not scold.*

Bro. J. S. Allen, Superintendent of the Second Baptist Sunday School, gave a short statement of the organization and progress of his school :

The house was built by the First Baptist Sunday School in thirty days' time, and at a cost of $1,000.00. The School was organized on the last Sunday in May, of this year, (1874,) began with about twenty scholars and now numbers about sixty, and our average contributions are $2.00. We also have an Infant Class for the very young children. "I cannot remember when I began to attend the Sunday School and I am trying to train up my children in the same way. One great work that our school is doing, is teaching our children *to give.* Nothing will bring a better return than money invested in a Sunday School. It is worth more than the same amount invested in Railroad Stock or Bank Stock of any kind. One of our brethren put one-half of all he is worth in a Sunday School and he feels well repaid for it. The question of *giving* to Jesus, in the Sunday School, is one all important thing. We never scold our children."

Bro. Heck explained his remarks of the morning in regard to Sunday School Institutes. He does not *condemn* them, as some brother inferred from his remarks, but he is *decidedly in favor of them.*

The question of "Evergreen Sunday Schools" was next taken up for consideration.

Bro. W. L. Wright said,

That his heart was in the Sunday School work, and it is a great pleasure for him to labor *in them* and *for them.* He never saw but one "Evergreen Sunday School," and that one was at home. There are many difficulties to be contended against in trying to keep up an Evergreen Sunday School in the country. Bad roads, long distances to walk and uncomfortable houses are all obstacles in the way. There are difficulties to be met, even in the church—many of the members of the Baptist Church are opposed to Sunday Schools. A deacon, in a certain church, said that "the new Sunday School songs would *ruin the church !*"

An earnest effort should be made to make *all* our Sunday Schools *evergreen.* To keep a school in operation during the summer and then let it die in the winter is to lose all the good that has been done. As the brother has remarked, the great object of our Sunday School is to teach our children to give. The larger number of them are doing nothing. We ought to teach our people that it is just as much the duty of the people of God to give to the cause of religion as it is to go to the church to hear the Word of God preached. We never can teach our Sunday Schools to give until we organize them into evergreen schools. "But we have the joy of knowing that our Sunday School work is the work of the Master, and the man that is engaged in the conversion of children is in a work that the angels would love to do, and the more difficult the work, the more glorious will be the success."

Bro. J. K. Howell said,

That the fact that there is a necessity for Sunday Schools at all is suffi-

cient to make us feel that there is a necessity for them in the winter. It is often the cold heart of the Superintendent that prevents the Sunday School from living through the winter; it is not the fault of the children, nor the cold days, nor the bad roads, but the indifference, the christian coldness and the want of zeal on the part of the Superintendent. "We need *earnest*, willing laborers in the field; let us pray to the Lord to send forth an abundance of such laborers into the harvest."

The "One Lesson System—can it be generally introduced?" was next in the order of business, but on motion, was postponed until Monday morning.

Bro. W. H. Pace, of Raleigh, addressed the Convention on the subject of "Evergreen Sunday Schools."

He gave an account of the successful organization of a Sunday School at Wake Cross Roads a short time ago. It was organized soon after holding a Sunday School Institute, and was given in charge of Bro. N. L. Ranes, a young man full of energy and perseverance. The school has been steadily advancing in interest and increasing in numbers, until it now has 130 scholars, and some 28 or 30 of these have been recently converted, and is in a flourishing condition, and brother Ranes is determined to overcome all obstacles and make his school an ever-living one.

"A Sunday School *can* be organized in *every* community. I have never yet seen that neighborhood where there were not enough children to organize a Sunday School, and many of the difficulties we see, or *imagine* we see, in the way of carrying on an evergreen Sunday School, are *nothing*, and are not worth considering. Most of the excuses are no more nor less than 'I don't want to carry on the school.' I hope that every Sunday School worker at this Convention will go home with the resolution that *his* school *shall not go down* during the winter, but with the help of God, *shall live always*."

Bro. J. S. Kerby, of Live Oak, said,

That he began his Sunday School with the determination to make it an "Evergreen" one, and with the blessing of God, he hoped to succeed.

"Sunday School Libraries and Priodicals" was next in the order of business, but on account of the absence of the principal speakers, Capt. J. J. Thomas, of Raleigh, and Maj. C. C. Clark, of Newbern, the question was postponed.

The Convention joins the choir in singing "The old, old Story."

The subject of "Denominational Teaching in the Sunday School," was now discussed at some length by Rev. R. H. Griffith, who said,

That every Baptist Sunday School should teach the doctrine of the church, for this is one of the main objects of the school. If I was in a *Union* Sunday School I should teach Baptist doctrine, for teaching which is not *denominational* is no teaching at all.

The President announced that the Convention would meet again on Monday morning at 9 o'clock.

After singing "Beautiful River," the body adjourned till Monday.

THIRD DAY—MORNING.

SUNDAY, Nov. 1st, 1874.

At 9½ o'clock the delegates assembled in the Raleigh Baptist Sunday School rooms to witness the workings of the "largest Sunday School in the State." The committee appointed to conduct the visiting brethren, showed them through the different rooms and pointed out all the interesting features of the school. The Infant Class room seemed to be the most attractive place. Brother and sister Dodd were in their places with their army of *little* soldiers, about 200 in number, gathered about them. They tell these little "Lambs of the Fold" about Jesus, and sing songs with them about the love and mercy of Jesus, and ask them questions about Jesus, and the correct replies given by those little ones astonished all who heard them, showing how much the little child can learn of the Blessed Saviour. The Infant Class is the life of the Raleigh Baptist Sunday School, and the Sunday School is the life of the Raleigh Baptist Church.

At 11 o'clock the Sunday School and visitors all repaired to the audience room of the church. "The Conversion of Children," as had been stated by previous announcement, was considered by Rev. F. H. Ivey, in a most able and eloquent discourse of about one hour's length. He spoke of how soon some children arrive at the age of their accountability to God, and most earnest efforts should be made to lead them to Jesus before they have wandered so far away. A child of ten or twelve years will much more readily receive Jesus than an older one, and "it is no wonder that *children* are converted and brought back within the Fold, but the *wonder* is, that *grown people* are."

After the conclusion of Bro. Ivey's sermon, the Convention joined the Raleigh Baptist Church in partaking of the Lord's Supper.

SUNDAY AFTERNOON.

At 3 o'clock, a Sunday School mass meeting was held in the Baptist Church, participated in by several of the Sunday Schools of the city.

The meeting was opened by the choir leading in singing "Pass along the Watchword."

Mr. A. M. McPheeters, Superintendent of the Presbyterian Sunday School, lead in prayer.

Rev. R. H. Griffith addressed the meeting in regard to the many disadvantages under which the Sunday Schools in the country were compelled to labor:

In those sections of country where the churches are scarce and the workers are few, there are so many obstacles to overcome that the Sunday School work is making but slow progress. Our city children can not appreciate these difficulties nor the wants of the less fortunate children in the country.

The Choir then sang "My Home Above," from "Pure Diamonds."

Rev. Griffith Jones, Agent of the American Sunday School Union, said:

That even if the City *did* have all the advantages, yet there were many very interesting Sunday Schools in the country. They do not have such beautiful rooms in the country, nor such sweet singing as we have just listened to, but they are doing the best they can under the circumstances, and in interest and numbers the country Sunday Schools are not much behind those in the city.

The American Sunday School Union is doing a great work in the country, not only in organizing schools in places where there were none before, but in improving the condition of those already in operation.

Miss Josie Harton, a little girl of some eight or ten summers, a member of the Infant Class of the Raleigh Baptist Sunday School, sang a beautiful solo, "Loving Friend," from "Pure Diamonds," page 108.

Mr. A. M. McPheeters next addressed the meeting, stating the deep interest he felt in the Sunday School work:

He has been interested in the Sunday School, either as teacher or Superintendent, for more than twenty-five years, and looks back with pleasure on those years he has spent in this great work. He rejoiced so see that in all the christian churches, the interest in the Sunday School is beginning to increase and the work is going ahead.

Prof. H. W. Reinhart spoke of the pleasure it gave him to engage in any way in the Sunday School work. He felt

that it was the Master's work and he was glad to do it for Him.

Rev. N. B. Cobb said,

That there was a great necessity for more Sunday School organizers in the field, for the harvest is great and the laborers, comparatively, are few. There are now 150,000 children in North Carolina who are deprived of any Sunday School advantages, and to organize this great number into Sunday Schools must necessarily take a very long time, unless the brethren all over the State go to work *in earnest* in the cause.

After singing, "Who will Greet me First in Heaven," Rev. J. S. Purefoy pronounced the benediction and the meeting adjourned.

SUNDAY NIGHT.

At 7½ o'clock, the pulpit of the Baptist Church was occupied by Rev. C. T. Bailey, who addressed the congregation on the conversion of children and their religious training:

"Children may become christians at a very early age. Out of three hundred baptized in the Tar River Association the majority of them were children. There is a great want of the proper instruction given children in the church. They should be made to feel at home in the church and to feel that they had an interest in all that pertains to the church, and that there is work in the Master's vineyard for them to do.

The choir lead in singing, "Work, for the Night is Coming," after which, Rev. W. M. Wingate, D. D., continued the above subject at some length:

Believers should be members of the church; this is in accordance with the Scriptures; faith in Christ constitutes profession in His name, profession baptism and baptism membership, and we should not allow too long a time to intervene between the profession and baptism, even if it is a child. We must be cautious in receiving any one into the church, both children as well as older persons, but we must not expect too much from the christian experience of children.

Rev. N. B. Cobb next addressed the congregation in regard to the Sunday School work showing what had been done by the Board and why the amount of work was not greater.

"We need the co-operation of every parent in the State, and appeal to all parents to help us in the work, that every child in North Carolina may be brought into the Sunday School.

After singing "Jasper Sea," from "Pure Diamonds," the congregation was dismissed with benediction from Rev. Elias Dodson.

FOURTH DAY—MORNING SESSION.

MONDAY, Nov. 2d, 1874.

At 9 o'clock the Convention was called to order by President Heck, and all join the choir in singing "Love of Jesus," from Songs of Salvation, page 161 :

"There is no love like the love of Jesus ;
Never to fade or fail."

Rev. F. H. Ivey lead in prayer.

The first subject for the consideration of the Convention being, according to postponement, "The One Lesson System," was introduced, and Prof. F. P. Hobgood, President of Raleigh Baptist Female College, addressed the body on this question :

The One Lesson System possesses many advantages, especially where there are inefficient teachers. This system of Sunday School Lessons was first introduced in 1868, and soon afterwards made international. Many teachers have no Commentaries or any helps in studying the Bible, and that is why these lessons have been adopted, and they have been found to be of great advantage. The questions are all arranged by practical teachers who are much more competent to catechise on any subject of Scripture, than many of our Sunday School teachers. The complete arrangement of the questions is such as not to encourage indolence or idleness in the teacher as is thought by some, but rather to require *search* and *study* both on the part of teacher and scholar. The Lesson papers place within the homes of both teacher and pupil the best commentary that was ever written, void of the many objections that most of the larger commentaries have.

In many Sunday Schools, the whole school is taught by the Superintendent alone, and in such instances the "One Lesson System" has a great advantage over all others. The system is a good one and ought to be adopted by all our Sunday Schools.

Bro. W. H. Pace said :

"I don't believe in the 'Lesson Papers'—have never seen any good flow from their use. I have never seen a Sunday School using them, that I considered in a flourishing condition. At Saratoga, Niagara and other places where they use the International Lessons, the Sunday School is a *signal failure.* No new ideas are devoloped by the use of these lessons—they *do* have a tendency to make the teacher indolent—somebody else prepares the lesson and the teacher has no work to perform—he takes the lesson paper for the work. There are thousands of teachers who never look at the Bible in preparing the lesson, they read it from the newspaper, and therefore it is a system that we should banish.

The next and last subject for the consideration of this session of the Convention, being "Infant Classes," was now taken up for discussion.

President J. M. Heck, having called Rev. R. H. Moody to the Chair, said:

"The heart of the parent is in the infant, and therefore it is absolutely necessary that all Sunday Schools should have an Infant Class. This is one reason why we wanted the sisters at this Convention, that they might see how sister Dodd is managing her Infant Class, so that they can do the same. It is the Little Lambs of the Fold that take the Father's hand and lead him to the Sunday School, and often lead him to Jesus."

Rev. A. F. Redd stated that he wished to correct the misunderstanding, by some of the brethren, of his remarks in regard to the *high mark* of the Sunday School teacher:

His meaning was that the teacher must keep before him this high standard and strive to attain to it; but that he must not wait until he is better qualified to teach, but go to work, and by that means, learn how to teach better. "If God has put the image of His Son in your bosom, you are *compelled* to teach; you cannot help it."

In reply to Bro. Pace, he said:

If the One Lesson System has a tendency to cramp the individuality of the teacher, then it is to be abandoned as objectionable, but this is not so, else we would have to abandon all the text books now used in our institutions of learning. The International Lesson is a concentration of a hundred libraries into a small space. In this system, the teacher has given to him such information as he cannot get anywhere else in the world. It gives him ideas which set him to thinking and searching the Bible."

Rev. R. H. Griffith said:

"We are obliged to use, in the country Sunday Schools, teachers who have no commentaries at all, and they have not the means of studying the lessons as others have. Besides, they are not in the habit of studying much; they work hard during the day and then are too tired to read or study and therefore the Lesson Papers are of great advantage. It helps us much in the country in organizing Sunday Schools where there are no Bibles or Testaments."

Bro. Frost said,

That the One Lesson System has not yet had a fair trial because we have not had all the testimony. We should examine the "*Baptist Teacher* or the *Sunday School Times* for further testimony.

Rev. F. H. Ivey remarked:

That he was glad this question had been so much discussed—new light has been thrown upon the subject and thus we have been able to view the ques-

tion from many standpoints. On the whole, all of our objections are about the same.

Dr. Pritchard moved that, as time was pressing, the further discussion of this question be postponed.

Motion prevailed.

The consideration of the question of "Infant Classes in the Sunday Schools," was resumed.

Rev. Elias Dodson made some interesting remarks concerning the importance of the Infant Class and their management:

No child is too young to teach to love Jesus. "It makes children wealthy to attend the Sunday School—it gives them moral wealth which is far superior to all other."

Bro. W. H. Dodd, Superintendent of the Infant Class of the Raleigh Baptist Sunday School, who was appointed to address the Convention on this subject, submitted the following Essay on Infant Classes, which was read by Rev. R. H. Griffith:

THE INFANT CLASS IN THE SABBATH SCHOOL.

Until a few years ago, it was the usual practice to exclude from the Sabbath School, all children under five or six years of age. Occasionally little boys and girls would be seen in the Sabbath Schools, but they were only visitors, not scholars. No encouragement was offered them to come again, there was nothing in the exercises of the school that would attract them—no smile of love and tenderness from officers or teachers welcomed them—and no kind hand was held out to receive them, and no doubt, many children, who were in this manner debarred from the religious training and holy influences of Sabbath School instruction, grew up to be wicked men and women; but such times are rapidly passing away; the little folks are being looked after now. England was first to begin in Infant day schools, and America caught the idea and introduced it into the Sunday School, and the result is most satisfactory.

All the little boys and girls are now gathered into many of our Sunday Schools and formed into one class, and this Class is called the Infant Class. The exercises of this class are so different from the usual exercises of the Sunday School, that it is necessary for them to occupy a separate room, and another important reason why this class should be separated from the main school is, that it is very tiresome to little children to be confined in one position long at a time, and if a separate room is given to their use, they can change position of ten, without disturbing the larger classes of the Sunday School. No Question Books or Catechisms are necessary in teaching Infant Classes.

The general mode of teaching, is from Bible Pictures, and by the narration of Bible truths. The most attractive, as well as the most impressive way, is, by the aid of Bible Pictures, "they tend to excite the attention of the children, and always secure their interest in the subject of instruction; they also convey a correct idea of Scripture scenes and customs, and will leave such impressions upon the minds of the scholars, as will greatly assist their memories in retaining many truths of the Bible. How many of us

can now remember impressions made upon our minds by pictures we saw when we were quite young. Little children who can sing (and there are very few who cannot) dearly love to sing, and a great portion of the exercises of the Infant Class, should be occupied in teaching the sweet hymns, especially adapted to little cqildren, which are to be found in every Sunday School hymn book.

Another exercise of the Infant Class is, to pray aloud, and all together. Some Infant Classes open their exercises with the Lord's Prayer. The teacher leads, using but few words, then waits for the scholars to repeat them, and so on to the end of the Prayer. This mode of accustoming the children to pray aloud may be productive of much good, for when they grow up. if they should become members of the church and the Pastor should call upon them to lead the congregation in prayer, they will not hesitate and perhaps refuse as many of the members of the church now do.

There should be an Infant Class in every Sunday School in the State; don't let us say, as of old, that the children are too young, or that it is wrong to bias the youthful mind with religious instruction, for who can calculate the value of early years, "the tree grows as the twig is bent." Infancy is the season of impression; then the feelings are tender beyond any other time of life, then the mind is more easily impressed, and if truth does not enter in, falsehood will. The little one pondering the love of the blessed Saviour, can grasp with Infant faith the out-stretched hand of Him who said "suffer little children to come unto me and forbid them not, for of such is the kingdom of God," into which none shall enter who do not receive the kingdom even as a little child. Shall we not be instructed by these things? Shall we allow the children around us to grow up with no religious instruction and then expect them to be members of the church—expect them to fill our pulpits and to abound in good words and works?

In order then to impart this wholesome instruction which shall leave its mark upon the next generation, let us press forward with this work; let our motto be a Sabbath School in every church, and an Infant Class in every Sabbath School.

The writer has been for several years an assistant teacher of an Infant Class. This class was formed with ten little boys and girls; from its formation it has increased in interest and number, until now we number near two hundred names upon our class roll. We have our exercises in a room which is separate from the main school room. Our room was built purposely for our own use; it is well ventilated, light and cheerful. We have a nice cabinet organ, and seating capacity for nearly two hundred children. Our seats are elevated one above the other, so that the smallest child can be comfortably seated and every scholar can be easily seen by the Teacher. We have a beautiful little fountain, a nice carpet, and our walls are decorated with Bible illustrations; in fact, we are so nicely and comfortably fixed, and our class presents such a lively and cheerful appearance, that the "old folks" are constantly visiting us. We also have a great many strangers to visit us. A distinguished Sunday School worker told us, that he had rather be teacher of our class than to be Governor of the State. Any visitor can see the delight the children take in the exercises, and all say, who visit us, that we are engaged in a good work.

The Infant Class is the foundation of the School, and the School is the hope and life of the Church, for from thence shall come, trained from very infancy, the sacramental host of God's elect. So let us put our hands to the work, and leave our mark on the next generation. It is the more necessary, as we cannot tell how long a time we may have to do the work. "Early in life gather in the lambs of the fold," gently deal with and kindly lead them on their way, while beneath your eye watch for their precious souls, knowing that you have to give account, and when removed from your care, follow them with admonition and entreaty, and if the moving crowd of human beings should shut them out from view, let your prayers still rise in their

behalf to Him who ever marks their way. Your influence may extend where your eye fails in vision, and some whom the billows have driven far aside, may yet meet you in the haven of eternal rest.

On motion of Bro. Frost, the Convention requested that Bro. Dodd's address be published in the *Biblical Recorder.*

Dr. Pritchard announced that all the brethren and sisters present would meet at the church at 3 o'clock, and from thence visit the public institutions of the city.

The President appointed the following Committee of brethren to show the visitors the various places of interest in the city:

JOHN NICHOLS—Deaf, Dumb and Blind Institution.
JACOB S. ALLEN—The State Penitentiary.
REV. A. F. REDD—The *Recorder* Printing Office.
F. P. HOBGOOD—The Raleigh Baptist Female College.
W. W. HOLDEN—The Capitol.
REV. H. M. TUPPER—The Shaw Collegiate Institute.

Rev. C. T. Bailey offered the following resolution, which, on motion, was adopted:

Resolved, That the thanks of this body be and are hereby tendered the Raleigh Baptist Sunday School, the Raleigh Baptist Church, the citizens of Raleigh and the Rail Road Officers for their kind attention and hospitality during our session.

Bro. Bailey moved that "the next meeting of this Convention be held in the town of Warrenton, and that we now adjourn."

Motion prevailed.

President Heck made some touching remarks concerning the adjournment:

"We have had a pleasant time together and, we hope, have done some good. The proudest honor that, in my opinion, has ever been conferred upon me, is President of this Sunday School Convention. It is with sadness I put this motion to adjourn—may God's blessings go with us to our homes and may we work more *earnestly* and *faithfully* in our various spheres, and, ere we all meet each other again, may many conquests be made for Jesus."

The Convention then adjourned to meet in Warrenton on Friday, the 29th day of October, 1875.

J. M. HECK,
PRESIDENT.

EUGENE G. HARRELL,
Recording Secretary.

APPENDIX.

In May last the annual report of the Raleigh Baptist Sunday School, for the year ending May 1st, 1874, was published in pamphlet form, and a copy sent to every Sunday School Superintendent and worker in the cause, whose address could be obtained. With the report there was enclosed a blank form of report with a request that it be filled out and returned to the Raleigh Sunday School. It was desired by this exchange of reports to establish a system of communication between the Sunday School workers of the State, that would make them somewhat acquainted with each other, thus securing, to a considerable degree, a union of heart and purpose in the work of the Master that would make us more faithful and crown our labors with greater success.

Of the blank reports sent out, a number have been filled out and returned, from which the following statistical table has been prepared, which the President deemed advisable to publish with the minutes of the Convention, for the information of the brethren and sisters generally, and Sunday School workers especially.

STATISTICAL TABLE.

No.	Where Held.	Superintendent.	Post Office.	County.	Scholars.	Teachers.	Average Attendance.	Volumes in Library.	Sunday School Papers taken.	No. of Church Members.	Church Members in Sunday School.	Conversions during the year.	Amount Expended for the School.
*1	Antioch,	Jno. C. Mears,	Bear Bay,	Robeson,	59	8	22	130	12	250	18	....	$ 10 00
2	Antioch,	J. C. Munday,	Little River,	Alexander,	25	4	....	....	....	150	12	....	.....
3	Antioch,	B. H. Creech,	Earpsboro',	Johnston,	30	4	25	....	....	.....	10	2	.....
4	Apex,	J. W. Rogers,	Apex,	Wake,	57	8	35	141	12	45	18	19	27 00
*5	Asheville,	C. M. Williams,	Asheville,	Buncombe,	50	3	....	....	....	50	....	....	12 00
*6	Back Swamp,	J. D. Clark.	Lumberton,	Robeson,	96	11	60	150	25	155	53	17	50 00
*7	Beaufort,	John D. Davis,	Beaufort,	Carteret,	47	10	35	100	20	60	12	.....	35 00
8	Bethel,	D. B. Allen,	Edenboro',	Montgomery,	25	5	20	...	10	.....	10	3	.....
9	Bethesda,	J. R. Branham,	Clayton,	Johnston,	92	4	75	....	....	95	20	....	10 00
10	Bethany,	Jno. R. Maynard,	Morrisville,	Wake,	80	6	40	80	..	113	30	....	.....
11	Brooks' Sch'l House,	T. Q. Copeland,	Harrellsville,	Hertford,	40	4	30	30	20	200	....	....	.....
12	Camp Creek,	G. W. Guffy,	Britton,	Rutherford,	35	5	30	....	....	51	10	....	.....
13	Capehearts,	Rev. Jos. W. White,	Merry Hill,	Bertie,	47	10	20	50	.....	320	25	10	.....
14	Capernaum,	Thos. Kendrick,	Buffaloe P'r Mills,	Cleaveland,	35	5	30	....	...	78	7	....	.....
*15	Cashie,	David E. Tayloe,	Windsor,	Bertie,	30	10	15	50	....	240	10	...	.....
16	Cedar Grove,	Jas. T. Elliott,	Murfreesboro',	Hertford,	87	12	70	....	....	.....	.....	.....	3 00
17	Cedar Fork,	H. Weatherspoon,	Morrisville,	Wake.	114	12	100	150	36	250	100	....	50 00
18	Cedar Rock,	J. M. Stallings,	Cedar Rock,	Franklin,	30	6	35	....	....	.....	...	3	.....
*19	Chapel Hill,	E. H. Wilson,	Chapel Hill,	Orange,	126	12	73	300	...	74	...	3	.....
*20	Chappell's Hill,	Isaac Chappell,	Belvidere,	Perquimans,	74	15	60	50	10	.....	11	....	.....
*21	Clayton,	V. B. Tomlinson,	Clayton,	Johnston,	30	4	25	35	20	100	12	....	12 50
22	Columbia,	Alfred F. Smith,	Franklinville,	Randolph,	63	9	46	100	150	60	8	4	5 00

23	Cool Spring,	M. L. Green,	Winton,	Hertford,	63	10	48	6			40		5 00
24	Cooper's Gap,	M. R. Laughter,	Mills Spring,	Polk,	70	6	70	125		232	116	27	10 00
25	Dockery's Church,	T. Bostick,	Rockingham,	Richmond,	61	10	50			56	12		
26	Dudley Shoals,	Thos. C. Sherrill,	Petra Mills,	Caldwell,	21	2	18			25	5		
27	Eagle Rock Lodge,	G. W. Scarborough,	Eagle Rock,	Wake,	60	4	40		20	223	32	23	20 00
28	Ebenezer,	Daniel Austin,	Sandy Marsh,	Buncombe,	48	4	40	72		157	13		8 00
*29	Edenton,	K. R. Pendleton,	Edenton,	Chowan,	51	12	60	140	33	125	16		14 00
*30	Enon,	H. H. Ball,	Davidson River,	Transylvania,	60	6	58			130	30		
31	Ephesus,	C. H. Clark,	Carey,	Wake,	105	9	85		40	97	24	20	20 00
32	First Broad,	W. G. Grayson,	First Broad,	Rutherford,	60	8	45		20	104	12		5 00
*33	Flat River,	P. M. Harrison,	Pacific,	Franklin,	75	8	50	200		270	10	6	25 00
*34	Forestville,	W. B. Royall,	W. F. College,	Wake,	25	6	25	500		54	14		45 00
35	Gallberry S. House,	A. A. Parish,	Wardsville,	Chowan,	50	5	45	80	26	470			7 00
36	Gatesville,	Hance Hoflin,	Gatesville,	Gates,	26	5	20	50	32	56	10		10 00
*37	Goldsboro',	J. N. Greene,	Goldsboro',	Wayne,	202	24	169	300	150	133	74	23	75 00
38	Grassy Knob,	T. A. Wright,	Zimmerman,	Wilkes,				50	2	185	10		
*39	Great Marsh,	W. S. Johnson,	St. Pauls,	Robeson,	75	6	40	50	10	80	80	3	15 00
40	Green Level,	Addison Council,	Green Level,	Wake,	45	2	40		12	60	10		
*41	Greensboro',	Robt. L. Vernon,	Greensboro',	Guilford,	67	9	54	100	20	65	15	5	25 00
*42	Greenville,	T. Q. Simpson,	Greenville,	Pitt,	60	12	50	500	40	60	9	4	
43	Gum Spring,	R. S. Andrews,	Haywood,	Chatham,	60	10	45		10	100	35	4	5 00
*44	Harrellsville,	N. L. Shaw,	Harrellsville,	Hertford,	50	8	50		20				
*45	Hendersonville,	C. S. Morris,	Hendersonville,	Henderson,	80	7	45	160	23	90	10		17 00
46	Hobbs Scho'l House,	Daniel Hobbs,	Mintonsville,	Gates,	90	14	65	50	10	195	20		7 00
47	Hope Meth. Church,	Thos. Crumpler,	Roaring Gap,	Wilkes,	25	3	22						
*48	Jerusalem,	E. W. Tatum,	Jerusalem,	Davie,	42	5	30	60	12	87	21		10 00
49	Joy Bluff,	Sharod Gay,	Nashville,	Nash,	56	9	40					8	
*50	Leaksville,	C. Osborne,	Leaksville,	Rockingham,	145	18	70	200	50				
51	Leveton Grove,	S. D. Nowell,	Gatesville,	Gates,	78	4	60				21	3	7 25
52	Lewis' Store,	K Williams,	Zimmerman,	Wilkes,	135	10	50	100	3	124	8		12 00
53	Live Oak,	Jesse Kirby,	Selma,	Johnston,	45	4	32	20		59	4		
54	Locust Old Field,	David Tally,	Pigeon River,	Haywood,	60	5	40	75		159	10		
*55	Lumberton,	J. F. McMillan,	Lumberton,	Robeson,	75	10	65	150	25	125	15	8	15 00
56	Macedonia,	Jos. Copeland,	Edenton,	Chowan,	49	4	30	60		66	4	6	3 00
57	Maple Spring,	W. C. Lankford,	Louisburg,	Franklin,	40	8	25	100		135	12	7	5 00

STATISTICAL TABLE—(*Continued.*)

No.	Where Held.	Superintendent.	Post Office.	County.	Scholars.	Teachers.	Average Attendance.	Volumes in Library.	Sunday School Papers taken.	No. of Church Members.	Church Members in Sunday School.	Conversions durng the year.	Amount Expended for the School.
58	Mars Hill,	H. H. Byrum,	Coleraine,	Bertie,	62	4	45	225	....	112	18	...	$ 18 00
*59	Masonboro',	Elijah Hewlett,	Wilmington,	New Hanover	50	6	35	60	.....	104	6	...	20 00
*60	Mocksville,	E. L. Parker,	Mocksville,	Davie,	40	7	20	55	24	17	7	1	.....
61	Mt. Carmel,	R. T. Stephenson,	Jackson,	Northampton,	60	6	48	...	....	260	26	....	.....
62	Mt. Carmel,	W. L. Wright,	Troy,	Montgomery,	65	5	60	....	13	98	30	.....	7 00
63	Mt. Lebanon,	L. L. Deck,	Logan's Store,	Rutherford,	53	5	45	...	...	103	25	16	6 00
64	Mt. Moriah,	Thomas Johns,	Auburn,	Wake,	45	11	40	100	...	185	18	5	.....
65	Mt. Vernon,	Jno. D. Allen,	Neuse,	Wake,	55	8	40	174	10	110	9	....	10 00
*66	Murfreesboro',	L. T. Spiers,	Murfreesboro',	Hertford,	121	14	115	200	42	81	50	38	36 00
*67	New Bethel,	E. Greene,	Centreville,	Franklin,	75	7	50	....	....	20	15	....	.....
68	New Hope,	Warren Green,	Gatesville,	Gates,	25	4	20	...	....	120	5	...	.....
69	New Hope,	John A. Evans,	Whitesville,	Columbus,	85	6	52	104	....	45	27	14	15 00
70	New Middle Swamp,	S. P. Knight,	Gatesville,	Gates,	55	...	...	23	....	.....	10	5	.....
71	North Catawba,	J. H. Corpening,	Morganton,	Burke,	121	9	100	50	26	113	24	....	16 00
72	Oak Grove,	Daniel Greer,	Hamptonville,	Yadkin,	50	8	40	72	10	48	48	.....	7 00
*73	Piney Grove,	T. E. Waff,	Reynoldsville,	Gates,	47	5	40	40	20	92	15	....	6 00
74	Piney Knobb,	A. O. Lynch,	Green Hill,	Rutherford,	56	9	45	....	....	108	40	25	.....
*75	Pleasant Hill,	Snowden Hester,	Yorkville,	Bladen,	37	8	25	....	....	12	5	....	.....
76	Pleasant Hill,	J. A. Oquin,	Whitesville,	Columbus,	74	7	50	150	50	149	....	9	1 60
*77	Pleasant Ridge,	J. H. Wheeless,	Castalia,	Nash,	55	10	....	....	....	.....	....	25	.....
*78	Porter Swamp,	J. C. Carroll,	Cerro Gordo,	Columbus,	65	5	50	100	20	125	9	...	20 00
79	Potecasi,	D. M. Beale,	Potecasi,	Northampton,	53	7	45	200	....	281	20	3	.....

*80	Powell's Point,	A. Gibson,	California,	Currituck,	56	7	40	18	...	58	4	...	$ 10 00
81	Rachel,	L. D. Burchum,	Trap Hill,	Wilkes,	63	6	29	...	....	12	8	..	9 00
*82	Raleigh,	J. M. Heck,	Raleigh,	Wake,	600	45	400	1139	675	500	150	67	2,500 00
*83	Red Hill,	J. J. McLendon,	Ansonville,	Anson,	43	6	35	100	...	72	24	....	50 00
84	Reedy Branch,	M. S. Green,	Winton,	Hertford,	56	7	56	60	....	201	16	....	.....
85	Reformation,	Redin Byrd,	Barkersville,	Harnett,	65	5	48	66	....	156	...	....	.....
86	Roaring River,	Ralph Holbrook,	Trap Hill,	Wilkes,	56	10	35	...	....	95	20	4	.....
87	Rolesville,	J. J. Barrow,	Rolesville,	Wake,	87	7	40	150	16	240	40	4	.....
*88	Ruthville,	Jas. N. Williams,	Ruthville,	Rockingham,	60	8	40	150	25	109	26	3	25 00
*89	Salem,	R. D. Pendleton,	Elizabeth City,	Pasquotank,	85	12	50	270	....	123	20	....	26 00
90	Sandy Branch,	H. O. Dunlop,	Pedlar's Hill,	Chatham,	50	4	50	100	....	23	22	....	.....
*91	Sawyer's Creek,	W. B. Ferrebee,	Camden,	Camden,	126	15	55	250	50	375	50	4	30 00
*92	Selma,	W. H. Avera,	Selma,	Johnston,	60	6	35	60	20	16	4	....	20 00
93	Shady Grove,	Abner Holleman,	New Hill,	Wake,	76	15	80	100	....	175	41	...	6 60
94	Shelby,	J. Jenkins,	Shelby,	Cleaveland,	80	7	80	40	80	103	25	13	30 00
95	Shiloh,	W. B. Godwin,	Leachburg,	Johnston,	.....	.....	.....	.....	.....	.....	.....	.....	.....
96	Silver Creek,	W. M. Justice,	Mill Spring,	Polk,	40	6	35	.....	.....	113	100	....	.....
*97	Spring Hill,	D. Johnson,	Shoe Heel,	Robeson,	25	3	20	...	10	40	30	4	14 00
*98	Spring Hill S. House	C. W. Williams,	Bladenboro',	Bladen,	36	3	25	.....	....	14	14	1	10 00
99	Union Hill,	Jos. H. Robertson,	Castalia,	Nash,	40	5	40	.....	.....	.....	.....	.....	.....
100	Wake Cross Roads,	L. N. Ranes,	Rolesville,	Wake,	121	11	100	130	...	183	27	...	20 00
*101	Wake Union,	C. L. Wilson,	W. F. College,	Wake,	28	4	25	.....	...	100	18	5	... .
102	Warwick,	A. J. Ward,	Wardville,	Chowan,	71	6	50	25	....	178	27	...	5 00
*103	Waxhaw,	L. W. Sanders,	Walkersville,	Union,	40	4	30	50	....	90	15	3	4 30
*104	Whiteville,	R. S. Richardson,	Whiteville,	Columbus,	56	9	39	116	38	28	6	....	31 00
*105	Wilson,	G. W. Blount,	Wilson,	Wilson,	45	7	30	100	....	32	7	....	100 00
106	Zion Hill,	T. W. McCurry,	Marion,	McDowell,	32	3	28	....	.....	40	10	....	.....
					6972	806	4882	8991	2002	11,272	2168	457	3,615 25

*Those marked thus * are Evergreen.

STATISTICAL TABLE—(*Continued.*)

Since the preceding Table was prepared, reports have been received from the following Sunday Schools.

No.	Where Held.	Superintendent.	Post Office.	County.	Scholars.	Teachers.	Average Attendance.	Volumes in Library.	Sunday School Papers taken.	No. of Church Members.	Church Members in Sunday School.	Conversions during the year.	Amount expended for the School.
*1	2nd Baptist Church.	Jacob S. Allen,.....	Raleigh,.....	Wake,.....	80	10	90	30	45	14	10	.....	$ 500 00
2	Apex,.....	J. W. F. Rogers,.....	Apex,.....	Wake,.....	57	8	35	141	12	45	18	19	27 00
*3	Warrenton,.....	L. A. Williams, ...	Warrenton,.....	Warren,.....	80	14	60	350	20	112	56	21	17 00
4	Columbia,.....	A. F. Smith,.....	Franklinville,.....	Randolph,....	62	14	46	100	150	.....	.....	....	10 00
*5	Warsaw,.....	W. R. Bell,.....	Warsaw,.....	Duplin,.....	50	8	40	200	....	130	20	....	.....
6	Bethel,.....	J. J. Hicks,.....	Froutman's Depot,	Iredell.....	22	5	20	50	....	90	9	...	.....
7	Hickory,.....	W. M. Corkill,.....	Hickory,.....	Catawba, ...	30	6	30	....	.....	14	10	....	.....
*8	Warlick's Chapel,..	P. Warlick,.....	Hickory,.....	Catawba,....	30	4	25	....	....	.....	3	....	.....
9	Tolarsville,.....	W. J. Tolar,.....	St. Pauls,.....	Robeson,....	20	4	15	80	....	17	12	1	17 00
10	Gum Spring,.....	P. H. Seago,.....	Lilesville,.....	Anson,.....	25	4	18	....	....	91	6	3	2 00
				Total....	456	77	379	951	227	513	144	44	$ 573 00

*Evergreen.

It is earnestly desired that all Superintendents in the State send to the Secretaries of the Convention, before its next session, (October, 1875,) a report of their Sunday School, and that an earnest effort be made to have every blank in the report filled, and every School marked Evergreen.

☞ Blank forms of report can be obtained by writing to Eugene G. Harrell, Corresponding Secretary Raleigh Baptist Sunday School, Raleigh, N. C.